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THOUGHTS
ON
PRIVATE TUITION.

LONDON

PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE

THE
ENGLISH SCHOOLROOM;

OR

THOUGHTS ON PRIVATE TUITION,

PRACTICAL AND SUGGESTIVE.

BY

THE REV. ANTHONY F. THOMSON, B.A.

LINCOLN COLLEGE, OXFORD; SOMETIME
HEAD MASTER OF ST. JOHN'S FOUNDATION SCHOOL, LONDON.

LONDON:
SAMPSON LOW, SON, AND MARSTON,
14 LUDGATE HILL.

1865.

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JUL 1877
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PREFACE.

IN presenting this little book to that large circle of the public which is so deeply concerned in the work of Education, whether public or private, the author wishes to explain that the views expressed by him on this subject are not merely theoretical, but the result of the practical experience of some fifteen years passed in the actual business of schoolmaster and private tutor.

If, therefore, he seems to have taken up strong ground against the School System of the present day, it is not because he has had no opportunities of testing its working, or because he is at this moment engaged in private tuition, but because he has most carefully and deliberately weighed the advantages and disadvantages of the methods usually pursued in schools against those adopted by the private tutor, and has concluded, under every aspect of the case, in favour of the latter. Indeed he is persuaded that Education, properly so called, can hardly be secured

in a school, however well managed; and it is the object of this little work to set forth, in order, the reasons of his conviction, and the better system to which he has given in his adherence.

Some portion of his suggestions may perhaps seem utopian, or, at best, hardly within the reach of the many; but, as has been explained in the body of the work, it has been more his object to give an idea of what *ought* to be done, where there is scope and verge enough, than to seek to adapt his method to the exigencies of every possible case, leaving it to such as agree with him, in the main, to adopt, in their own practice, such parts of his system as may seem best fitted to their particular needs.

The book, moreover, is only the first instalment of a considerable work on private education already planned by the author, and which will appear hereafter should his present Essay meet with favour at the hands of those for whom it is designed — the friends of real Education, as opposed to the hasty, crude, and superficial tuition worthily known by the name of ‘cramming,’ wherein the ordinary capabilities of the pupil are not in the least considered, far less his reflective or even retentive powers, but a mass of so-called information is literally forced upon the mind, not for its own intrinsic

worth, but simply for reproduction at some given examination, and then to be consigned to oblivion as speedily as may be—a process, the ruinous effects of which are already, unfortunately, too well known to many persons, whether tutors or not, and which, hereafter, when at length it comes to be recognised as utterly delusive by the public at large, will be just as much scouted as it is now followed.

It only remains for the author to mention that this Essay has been written abroad, and in a part of the continent where access to libraries and authorities was impossible. This fact may, perhaps, afford some guarantee for the genuineness of the work, and at the same time excuse, in a degree, its deficiencies and shortcomings.

AVRANCHES :

Nov. 1864.



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THE
ENGLISH SCHOOLROOM.

CHAPTER I.

INTRODUCTION.

‘EDUCATION,’ says Paley, ‘in the most extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives; and in this sense I use it.’ Such is the deliberate statement of this great man, of whom it was said: ‘Knowledge, however abstruse, by passing through his mind, became plain common sense—stamped with the characters which ensured it currency in the world.’

It is this common sense view of education, which, indeed, is very generally admitted in the present day, but very little acted on,—certainly not to the extent demanded by the truth of the definition,—that will, as far as possible, be followed in this work. Education is not the mere imparting of so much

elementary knowledge and nothing beyond this, any more than sowing seed broadcast on good and bad land alike is agriculture. Education, as the derivation of the word implies, is the *bringing out* of the best and most useful qualities of the soul, mind, and body of youth, and the repression, as far as humanly possible, of everything that militates against this great end.

In this point of view, education may rightly be termed 'child culture;' and just as in agriculture we find obsolete and rude practices very generally abandoned, and the scientific cultivator taking vast pains to compare notes and prepare statistics as to the conditions under which plants and animals thrive or fail, — so, in education, if we wish *really* to advance, we must be bold enough to dare enquiry and face results. Like the agriculturist we must follow nature as our surest guide, and quit without regret, not merely those antique methods, whose wisdom, even in their own day, was very much doubted, but also the shadowy and unsubstantial aid of theory, however clever, and rely alone on that which recommends itself to us by its practicability, fitness, and above all by its evident 'common sense.'

Following Paley's definition of education we shall also discard all attempts at 'royal roads' to learning, all 'cramming' as it is now termed, since it is clear that the matter we have in hand is not one

that can be lightly or hastily carried out. To prepare in youth for the sequel of life is no small thing. That sequel comprehends not merely the individual conduct of the man and his influence on society around him, whether for good or evil, but his passage through the furnace of this world into that nobler world to come, whither the rightly educated in body, heart, and mind ever tend, and where they hope to find other work worthy of Him who gave the soul that He has deigned to save, and the intellect they have laboured to improve.

Such being the end of *real* education, it is, again, no *selfish* process, no 'selection of species'—to the eternal degradation and rejection of the rest, but a matter which concerns *all*. If anything, it does not so much deal with the favoured by nature, as with the ordinary, yea, the weakly and the dull. It is the object of true education to bring up the level of everyday intellect to a working, practical point. *Above* this may be said to range talent; *below* it, incapacity — with their kindred poles of genius and idiocy.

To take up again the parallel between agriculture and 'child-culture,' we shall in this work on 'The English Schoolroom' deal mainly with our spring and early summer business, trusting to further pursue the subject in another work, should our present labour be approved. What we have to treat of is

the 'breaking up the fallow ground' of the intellectual powers; the ploughing, dressing, and sowing of the mind. We have therefore to treat of soils, that is, capacities, and their varieties; seedtime, which is instruction, and when we may commence the work; also beyond what point it may not safely be deferred; we have also to consider seed, that is, knowledge, and how it should be 'drilled' in, little at a time, and sparingly; instruments, which are tutors and governesses, and how they ought to act; and last, not least, we have counsel to offer to the farmer, to the parent or guardian of the soul, mind, and body of the dear ones God has entrusted to him, as regards the spirit and aim with which he is to set about his great work—the education and training of his children for the sequel of their lives.

To make the simile complete, we must also treat of the farm-buildings, the edifice of the schoolroom; its furniture, books; its arrangements, improvements, and usual defects.

To do all this *thoroughly*, would, of course, demand the labour of a lifetime, and when done, would, perhaps, be out of date, and probably, from the very ponderosity of the work, fail in its object. What 'The English Schoolroom' designs to do, is to place practically and briefly before the parent or guardian, the salient points of the subject, adding such details and information as are suggested by a

very large experience in this species of culture. The work is not put forth as original, further than this, that it is *eclectic* in its character; that it seeks to do for the parent what he has rarely time and opportunity to do for himself, that is, select the most approved modern methods of education, and examine how they may be best applied. It hopes to supply just that kind of information which an honest and enlightened instructor would give *orally* to a parent, with the additional advantage of being free from all personal bias, interest, or prejudice.

From what has been already advanced, it will be understood that education embraces the moral, intellectual, and bodily training of youth; and under these three great heads it will be constantly considered in this work. Hence, again, the writer has not shrunk from touching on the question of religion, and that, he trusts, not in a sectarian spirit, but with the broad, liberal feeling of that Christianity which has always hailed education as fulfilling the *true* sense of the words of its great Lord and Master, when he said, ‘Suffer little children to come unto *Me*, and forbid them not.’ To seal up the fountain of religious training, when it is most earnestly needed, when the soul is athirst for *every* kind of knowledge, and especially for the only knowledge that can purify and ennoble all other knowledge, is indeed to stand in the way of Christ’s

‘little children,’ and to bid them drink of the waters of sorrow and bitterness to their certain hurt, not health. *We* may indeed plant and water, but vain will be the labour, unless we train our children to ‘seek *first* the kingdom of God and His righteousness.’ Then, and then only, may we hope for fruit, not leaves; for a blessing, not a curse; and that God, in His good time, ‘will give the increase.’

CHAPTER II.

THE EARLIEST PHASES OF EDUCATION.

HAVING proposed to ourselves to treat of the spring-time and early summer of education, the subject naturally divides itself into infant and youthful education.

Of course one is perfectly safe in the assertion, that among all classes in England, with the exception of the very poor or the very busy, infant education invariably takes place in the family. That this is a comparatively modern innovation there can be little doubt; the foreign system of placing children out at nurse, and of leaving all preliminary education to a dame or a servant, having been all but universal a century or so ago, when ladies were far too much occupied with other *more important matters* to attend to their children. For this, perhaps, some explanation may be found in the almost universal ignorance which was the characteristic of the women of that age. Be this as it may, the family is now the acknowledged home of infant education, and few mothers could now-a-days be found who would either desire or permit this—their most valued prerogative—to be taken from them. Whether

the mother or the governess should, in the early stage of education, impart the first rudiments, is not so much a matter of indifference as may be at first supposed. Linked up with this question is the enquiry, 'When may infant education be fairly commenced?'

Here, again, Nature is our best, perhaps, indeed, our only guide. Two persons are to be considered; the mother and the child. The good mother will look into her own heart, and consider her qualifications. Before her lies a fair field, every grain planted in which may bring forth, under judicious management, 'some ten, some a hundred fold.' The question with the mother is, 'Have I the time, the temper, the ability to teach my little one? Do I, or do I not, run a risk of planting both tares and wheat unless I am qualified, and ought I to incur such a venture?' Again, as to the child; 'He loves me *now*, but will he love me when I come to enforce what I know I must enforce? Have I firmness enough to bear his frown, and can I run the risk of the loss of his affection? Would it not be far better to turn over his education to a stranger, and let the mother be still the haven for his little joys and sorrows?'

These are considerations which agitate many a gentle breast before time and the increase of the family demand and afford a practical solution of the

difficulty. There can, however, be no kind of doubt that where the mother *can* answer to herself in the affirmative the questions as to time, temper, and ability, she *ought* to teach in her own person; and a little reflection will show the fallacy of dreading the disturbance of affection on the part of the child.

Education, considered as a preparation for the sequel of life, commences from the cradle. Would a sensible mother be deterred from teaching habits of obedience, cleanliness, cheerfulness, and the like, from a morbid dread of inability to cope with a frown from her child, or the loss of his affection? Indeed, on *these* points, no true woman thinks twice. The opposites of these social virtues, disobedience, dirt, and sulkiness, shock her moral sense, and instinctively she represses the evil. But repression is not education. The mother has to do more than repress; she has to sow the good seed of *principle*, which hereafter is to save the trouble and misery of repression, both in youth and mature age. Now principle is sown by precept, and fostered by example, but watered by early religious information; and this presupposes some acquaintance, however elementary, with the power of reading. So that for a mother to be convinced that she has time, temper, and ability at command, and yet be deterred from instruction by the dread of loss of affection, is to leave not only half her work

undone, but also to abandon a very great pleasure, as well as a very great duty.

There can also be no doubt that the process of instruction, made subordinate to education, does *not* alienate a child's affection, but on the contrary enhances and confirms it. It is because this truth lies hid from so many that such failures are made. Instruction is a good thing, but education is a better. The mother who *educates* a child as well as *instructs* him, will watch all his little turns of character and mind; will adapt her system to him; pause when he is tired; vary the work, gently punish his errors, copiously reward his advances in goodness and knowledge.

But can, and will, a stranger and a hireling do all this, however kindly inclined? Not, certainly, with the consistent patience of a mother's love and devotion. Besides, the stranger lacks that mysterious tie between the mother and the child that gives the parent such an intuitive insight into a child's real character and capacity. This may be deemed a paradox, as all common experience, clothed in common proverbs, asserts the contrary, and declares that most, if not all mothers, think *their own geese, swans*. But however convenient the sarcasm, it is, after all, but shallow. The very failing sneered at, comes of the deeper appreciation in the parent of the hidden qualities of the child. It is true that many

vain silly persons may be found who laud their children to the skies, and besmear them with flattery. But these persons mostly show their utter want of true discrimination by lauding qualities that do not exist at all in their children. They praise what their own vanity would have them, not what they are.

Far otherwise is it with the true mother. She sees both good qualities and defects which no other eye views. She knows her own children as none other can know them. Hence, in all ages, we observe that the mothers of great and good men have always been found pushing on, favouring, and developing those very qualities for which their sons afterwards became famous. The father, in his anxiety for the future, may strive to divert the stream of thought and exertion into some one particular channel. The mother *never* does. Nature teaches her to trust in those qualities she instinctively knows to exist, and her chief treasure is the reminiscence of the early efforts of the spirit and genius of the Man to make themselves felt and seen. How beautifully is this instinctive feeling expressed in the simple record of her who was honoured above all women; of her who trusted unto death, and beyond death, in the mission of her Son,—‘But Mary kept all these things, and pondered them in her heart!’

But if the mother, on fair and full examination of her powers, her temper, and her time, finds that she

must give way, then, indeed, comes her difficulty and her danger. But let her, before she finally resigns the reins of empire over her child—since, when once loosed, they can rarely be resumed—take care lest she mistake indolence for incapacity. The mistake once made will be repented for ever, and a conviction will haunt her, when too late, that she had far better have done her duty to the full, and subject to any inconvenience (sacrifice is not the word, for the position of a parent is one wholly of sacrifice) rather than have given over her offspring to the stranger. This haunting conviction is the fruitful source of half the bickerings, the heart-burnings, the covert or open disregard daily seen to exist between mothers and the instructors they employ. The mother feels that her child is not understood, ‘not half appreciated,’ as the term is, and hence her restlessness. Too often she is weak enough to visit on the instructor her own dereliction of natural duty to her child which she in secret deplures.

But the choice once made, the path is clear. The mother must either instruct the child herself, or delegate the duty to strangers. As to how this last had best be done will be discussed in the next chapter. We shall now occupy ourselves with the consideration of the best of all early training—the education in the family.

We have said that education begins from the

cradle, and we have shown what we mean. We may well leave to the mother's instinct this early training, merely remarking that long before a child is old enough to acquire anything by way of direct and systematic instruction, it is old enough to gain much by the senses of sight and hearing. Hence nothing is so useful as familiarising the child with '*form*,' and accustoming it to acquire the habit of attention by listening to the voice of the mother as she reads or relates. Much may also be done by way of repetition after the mother or nurse—the latter being a most important functionary for good or for evil, and in the choice of whom, as soon as the child can perceive the shades of right and wrong—and how early that may be no one can tell—the utmost care must be used. *Iteration* with little children, and, indeed, with children of a larger growth, is the very keystone of instruction. Hence the success of the systems of Ollendorf, Ahn, Kerchever Arnold, and others; all being based on the sound principle of the constant repetition of what has gone before.

Nursery tuition, such as it is, not lying within the scope of this work, we now address ourselves to the question of 'When may infant tuition best commence?'

The only practical answer is, that it should commence at the period when, in the discretion of the mother, the child is old enough, strong enough, and

apt enough to *retain* what it is taught. This era, though it may vary with individual cases, is subordinate to a law of its own; and we find, by reference to the lives of celebrated men who lived in times remote from one another, that it generally commenced, in most cases, at about the same point of age.

There is certainly no occasion inordinately to prolong what may be termed the 'fallow' period of the mind, as in the case of King Alfred the Great, who, we read, received no kind of instruction until he was twelve years of age—very possibly, for the simple reason that earlier he could not obtain any. 'Though he could not read, however, he listened day and night to the verses which were recited by minstrels and glee-men, the masters of Anglo-Saxon song; and a volume of Anglo-Saxon poetry shown to him by his mother, and which became his own as soon as he could read it, so encouraged his love of poetry that he contrived to compose verses, at intervals, throughout his busy life.'* In this case, a natural hunger for information made up for the delay of the coveted instruction, but, with less active minds, so long a 'fallow' would induce something very like torpor of the intellectual faculties, and render the process of learning to read, when it came to be acted on, doubly painful.

Very different to King Alfred, as to acquired ad-

* Timbs's *School Days of Eminent Men*, p. 7.

vantages, was William the Conqueror, of whom it is stated that at nine years old he could read and explain Cæsar's Commentaries, a book which in 1560 was read in the highest forms at Eton. And here it may be remarked that the pressure for early education is no modern fashion. Boys, in the middle ages, if not intended for the church, were compelled to carry arms and serve in the field at fifteen; and, accordingly, we find that they were left with their mother and the women of the household up to the age of seven, and that after that time they were placed as pages in the house of some peer, or great personage, until they attained the age of fourteen—it being presumed that in the interim they were instructed in the use of arms and other matters.

King Edward VI., that 'boy-prodigy of a King,' was 'brought up among nurses until he arrived at the age of six years;' but of course it must not be inferred from this that he had no instruction prior to the conclusion of this period. Charles I. was placed under the charge of Lady Carey when he was three years of age, and at ten years old went through the form of holding a public disputation in theology. George III. was placed under Dr. Ayscough at six years old.

Leaving such English kings, whose early training is recorded, we pass to the practice of their subjects. The great and good John Evelyn was educated at

the 'church porch,' when four years old—the church schools being in those days (1624) frequently held in the 'parvise' or room above the porch of the parish church. Lord Herbert of Cherbury says of himself: 'My schoolmaster began at the age of seven years to teach me the alphabet, and afterwards grammar, and other books commonly read in schools.' This was the elder brother of the famous George Herbert, whose 'Country Parson' has been the delight of so many good minds, and which still remains a model for such as intend faithfully to carry out the career of an English clergyman. Lord Clarendon, and Butler, the author of 'Hudibras,' both received their early education at home. On the other hand, Boyle tells us that his father, the great Earl of Cork, 'having a perfect aversion for their fondness who use to breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them as if they were made of butter or of sugar,' sent him to a nurse far away from home. It is not much matter of wonder, therefore, that at an early age he acquired a habit of stuttering from mocking other children. Wren and Marlborough, again, were educated, primarily, at home. Dr. Johnson was taught to read by his mother, and went to school at ten years old. Shennstone, the poet, learned to read at a dame-school, the teacher of which he has described in his poem

called 'The Schoolmistress.' Burke was taught by his mother. Warren Hastings learned his letters at a day-school in Worcestershire, on the same bench with the sons of the peasantry. Sir William Jones, Sir Walter Scott, Coleridge, Byron, received the elements of education from their mothers. Byron went to school at five years of age. Gibbon and Southey fell to the care of their aunts, while Dr. Parr was sent to Harrow at six years old.*

A living celebrity, Lord Brougham, stated, in 1857, that he went to school at the High School of Edinburgh, at seven years of age; and the experience of the writer convinces him that the majority of English boys pass from their mothers' care into some kind of school, between seven and eleven years of age. It must not, however, be forgotten that several of our great men have been sons of schoolmasters, and have been educated in their fathers' own schools, thus, in a measure, continuing the education of the mother unbroken. But this is merely, of course, an accidental circumstance, and a convenience which would naturally suggest itself to the parents. Such men, however, were Paley and Watts. Bloomfield's mother was a schoolmistress; Coleridge's father a schoolmaster, but he himself entered Christ's Hos-

* The writer is indebted for the particulars here summed up, to Mr. Timbs's *School Days of Eminent Men*; an excellent work, which demands amplification.

pital at ten years of age. Charles Lamb entered the same school when seven years old.

The above instances, which are culled from a still larger number, clearly support the writer in the statement, as far the past is concerned, that the most efficient education, looking to results, has always been commenced, if not carried through, at home, and by the mother. The systems of education, moreover, laid down by such men as Milton, Locke, and Sir Matthew Hale, all start from a period when it is presumed that the preliminary process of learning to read has been accomplished. Sir Matthew Hale, particularly, says, in his ‘Counsels to a Father,’ ‘Till eight, English reading only. From eight to sixteen, the grammar-school;’ and that this is not only the proper course, but the most natural, and hence *the best*, we see from the cases of Evelyn, Wesley, and Cowper, all gentle and religious minded boys, who suffered either in apprehension or in fact, from the miseries inseparable on too early an entrance on school life. In Cowper’s case the wretchedness of his early school days tinged all his associations; and hence his prejudice against the whole system of public school education, which found vent in the poem called ‘Tirocinium, a Review of Schools.’ Indeed, with these instances before us, we may go one step further, and assert that the mother’s teaching has *never* been superseded in the case of our

great men, except in cases where that mother has either been overburdened with household cares, or removed by death, or has been 'let and hindered,' in this, her most natural duty, by some external circumstance tantamount to death.

Infant education may then well commence at the period selected by the mother herself, and this is very generally found to commence at about three and a half to four years old,—in some cases earlier. How long it should continue we learn from the examples just cited. Setting aside the kings, the average age at which subjects were emancipated from the mother's educational charge, is seven years. Looking at the changes of life, puberty at fourteen, manhood at twenty-one, this seventh year epoch would also seem the *natural* period for commencing school life, the great advantage of which is not so much to be found in the *instruction* afforded, as in the *education* received from the collision with other children.

We have then to deal with a period of about three and a half to four years, before the child is to be sent into any kind of world, and when it is *most* important that it should have the impress of the *family* character stamped in indelible letters on its soul. Unless such family character be imparted, farewell to all future healthful moral control. Without doubt the habits contracted at this time mark the whole

future character; and unless a child be taught before it is seven years old, not merely to read and write fairly, but habits of obedience, docility, truth, cheerfulness, and cleanliness, it will never master them, and we may reasonably look for a most troublesome boyhood, and a stormier maturity. Moreover, all teaching of this kind, at this tender age, is by example; and children, with a fatal facility, invariably copy the bad and not the good side of what they see around them. Hence the deep truth of the proverb which declares 'that one black sheep spoils the flock.' Let those who have had the management of infant or junior schools confirm or not the proverb. Let them speak as to the power of example, and their testimony will be found almost unanimous on this head. Hence, again, the grave objection to that preparatory school system, which, in large towns, is the common refuge on the part of the mother from the duty of instructing her own children, or the alternative of employing a tutor or governess. To say nothing of the severance of the tie between mother and child, such schools are a mistake in principle, and an injury to the child, who should, at this period of its life, lean wholly on the individual, not be classed with the many. A child's perceptions at this age are more than usually keen, but his reason most weak. Imitation is his natural guide to knowledge, whether good or bad; and it is impossible to bring together a

collection of undisciplined little bodies and minds without injurious effects. Of the two evils, far better is it to send a child to a school where all are older than himself, and where he runs the certain risk of suffering from the tyranny natural to the mass of boys, than to throw him among a mixed multitude of children of his own age, each with their little failing full in blow, and which, in a better state of things, ought to have been repressed at home. If sent to a grown boys'-school the child can hardly acquire *infantile* vices. He will be cuffed or spoiled, but his very age affords him protection from being made a partner in the offences of his elders, and he will be saved from a share in the little mean or dirty-minded tricks common to children thrown indiscriminately together. In a word, if you desire to break down your child's natural honesty, inborn limpidity of soul, love of truth, and purity of mind, send him to a large preparatory school. Notwithstanding all the care in the world on the part of the principals, you will find it effectually done to your hand; and who is the offender who has so far ruined your child? Some lout of an elder boy, whose native stupidity, sloth, or vice have caused him to be left on the hands of the proprietors of the Preparatory School, who are anxious, naturally enough, to retain a pupil even beyond the proper limit notified by his age. Such a one is pretty sure to have all the faults and follies

of the child exaggerated and confirmed, without the manliness of the boy.

All this is equally true, but of course in a minor degree, of preparatory day-schools. The family is the place where the child should receive his earliest lessons. His examples should be his parents—his school-mates, his own brothers and sisters—until such time as the mother sees her child so rooted and grounded in good habits that he may fairly be launched into the little world of the ‘schoolroom.’

We will suppose, then, that the good mother having ‘pondered all these things in her heart,’ and finding her child ripe for instruction, fully resolves to commence her task. In such a case, we have only to add that the practical details as to the right methods of teaching are fully treated of in the technical portion of this work; but we have next to approach a very important question, which must, sooner or later, arise in every family, that, namely, of the education of the sexes *together*. It would seem unnecessary to touch upon the question as far as merely infant instruction is concerned, but, as will be seen hereafter, the question assumes a larger shape when, as in many cases it *may* occur, nay, in some cases it *must* happen, that a child is unfitted to enter school at the close of the infantile or maternal period of education; hence it is a very natural subject of consideration, whether or no the advance-

ment of *both* sexes may be secured or retarded by simultaneous education.

The great objection to simultaneous education of the sexes seems to be based on the ground of the inaptitude of the mother or governess to combine the studies needed by the boys with those required of the girls, and, very generally, on the absence of sufficient control and discipline, such as is considered necessary for boys.

It is certainly rarer than it was, to find a mother or a governess declining to educate boys and girls together, on the ground of inability to do justice to the former, the boys. And indeed such an objection, if made, ought not to be admitted as at all cogent, for the simple reason that the instruction imparted to both male and female children in the infantile and youthful periods *ought* to be identical. The point of divergence is the commencement of the adolescent period, when the studies of either take, or rather should take, a *special* direction in harmony with the future destiny of the child. Instruction, in the youthful and infantile periods, should be as general as possible. Nothing can be so short-sighted as to lay down for a child the career he is hereafter to pursue, before his capabilities, far less his inclinations, are in any way ascertained. Whether or no he will pursue the avocation put before him is not so much the question, as whether he will pursue

it *con amore*, with his heart in it, or whether he will deal with it in a merely perfunctory manner, and at the very first opportunity seek to escape from the trammels which nothing but deference to a parent's wishes has caused him to endure. We need not go further than our common every-day experience, to have under our mental eye examples by the dozen of failures in forcing the spirit of a youth to move in a given groove of life, however valuable or profitable. Nature abhors all such attempts. From the root of the parent tree, *she* sends out suckers in *every* direction, not in one or two, her object being to draw strength and support from all available ground. So, too, the family is upheld by the variety of the avocations of its members, and the consequent ramification of connection incident on such variety.

During the infantile and youthful periods of *instruction* (not *education*, that is a different matter) the difference of sex may be practically disregarded. The Germans, in their language, give us a good hint of this fact, their words for child and maiden being of the neuter gender. There is nothing in the mental capacity of girl or boy which renders the one incapable of the studies of the other. Why a girl may learn French, and be utterly ignorant of Latin, the parent stock, and why she may work hard at German, and be wholly innocent of Greek, can be explained on no other ground than that hereafter the

girl will have smaller need of Latin and Greek than the boy. But this ground is a very slippery one. Out of a hundred ordinary youths, taking those merely who enter into professions, and passing over those who apply themselves to commerce, what percentage ever keep up the knowledge of the Latin they have learned, far less of the Greek? As far as *practical* uses are concerned, these languages need hold a very small place in the curriculum of a modern school. Why, then, *are* they retained, and why is some knowledge of them demanded in almost every public examination of any importance? Not simply on philological grounds, however important those may be, and their importance will be shown hereafter, but on the ground that a liberal education is incomplete without some knowledge of the languages of the dominant races of old, in war, art, science, and philosophy. The study of the classics rests much on the same ground as the study of the Old Testament. The Gospel is complete in itself, and sufficient of itself for the purpose designed, but apart from its complement, the Old Testament, its full harmony of glorious fulfilled prophecy, its references, its quotations, its very expressions, would be almost a blank to the diligent student of God's word. Thus, also, the classics are the complement of most of the languages of modern Europe, and without them, both philosophically, historically, and critically, the study

of modern languages utterly fails to be of any deep interest, and becomes a mere dry matter of so many rules and words, without origin or history, and oftentimes without absolute meaning.

Why, then, deny to the girl this modicum of liberal education enjoyed by the boy? Surely the refusal is as senseless as the all but exploded fashion of denying to the classics *their* complement of modern languages? In a word, there is no portion of youthful instruction which may not be equally well bestowed on the girl as the boy; and there are many portions of a girl's education which a boy *ought* to have. Why should not a boy learn music as well as his sister? Is the instruction in music given to the girl merely as a part of the attractions which are to be superadded to her natural graces as an incentive to a future marriage? or is it intended to elevate and purify the soul, and to give an additional power of expressing all that is beautiful, noble, and poetical in the mind of the musician? On what ground is a boy to be deprived of such a privilege?

Considerations of this kind will lead to the adoption of the dictum, that mere '*utility*' views in early instruction are not merely narrow-minded, but really barbarous, and only worthy of an age either given up to violence on the one hand, or monkish prejudices on the other; or of the time, now happily passing away, when to impart the minimum of positive in-

struction was considered as a religious duty, and that minimum was only allowed to consist of what was indispensably necessary for the merest outset in the world—when mind was wholly left out of the question, and any attempt at the cultivation thereof sedulously discouraged, much on the same principle as instruction is now-a-days denied to the negroes in the southern part of the United States, *lest it should set them thinking*.

It may be urged that in pressing these considerations, the writer is only tilting at shadows, and that the educated world have long ago renounced the false views once held as to the propriety of educating boys and girls alike. It may, indeed, be very true, that in *theory*, this huge mistake has been abandoned, but in *practice* it has been retained; and, as the writer contends, to the great injury, not merely of the boys and girls of many a family, which could, with great advantage, have remained united until the right moment for dispersion, but what is very important, to the *great money* loss of many parents who, by adopting simultaneous education for their families, might have saved large sums of money wasted on schools, and have achieved far more lasting results. The simultaneous plan of education, where it can with facility be adopted, is not only the *cheapest*, but the *best* plan. Temper, emulation, and kindly relations, are all promoted by it;

and, as will be shown in the next chapter, it requires no very extraordinary machinery, and has this great advantage, that it unites and utilises the forces of persons too often, if not opposed to one another, at least disunited, the parent, the tutor, and the governess.

The question of discipline receives a speedy solution at the hands of the promoter of simultaneous education. The same discipline which retains girls to their duty, will be found amply efficacious for boys, if coupled with sound judgment on the part of the parent or his delegate the tutor. Unfortunately this power of mind is quite as rare among those to whom discipline is usually confided, namely, schoolmasters, as among other people. Kindness, cheerfulness, and firmness are the true schoolmaster's only sources of influence. The rod and the birch are no more efficacious for correction in his hands, than in those of the parent or tutor, and should be reserved for heinous moral offences only, and even in the correction hereof are to be used with moderation, temper, and dignity.

The propriety, where possible, of simultaneous education of the sexes being admitted, and the objections generally urged being disposed of, the mother will, at the close of her instructional ministry, which lasts, as has been explained, from three years and a half, or four years, up to about seven years in the life of her child, seriously consider, especially if there are

other children, whether or not she will advise the adoption of the system of *simultaneous private* instruction for her family, or counsel the sending the boys to school, and the retention of the girls and younger children at home.

The *mother* will do this; it is *her* business; she knows her children best, and the father will do well to follow her advice; and this opens up the question as to who should be sent to school, at any hazard—who, at any sacrifice, retained at home.

The first thing to be considered is the physical and mental health. School is no place for the deformed, the weakly, the timid, or the dull; nor is it a place for the really clever child. Who then should be sent to school? The boy or girl of fair average health and abilities, who is not too weakly to bear 'roughing it,' or too able not to suffer by the monotonous routine of most private schools, for at the age of seven the public school is out of the question. No child should be sent to school who is likely to suffer in body or mind. There are many high couraged children, of no great ability or love of instruction, who will really profit by school life, being gregarious in their habit and tone of mind. It is simply torture to expose the weakly, the dull, far less the deformed in body or mind, to the ordeal of an assembly of boys or girls all in sound health and high spirits. It is far worse to send the scholar by nature into

a place where, do what he will, yearn as he may for light and help, he *must* perforce go through a routine which, if not positively injurious to his mind, may tend to throw it back on itself, and render a noble spirit morbid and cynical, or perhaps utterly disgust it with what, under other circumstances, would have been a daily delight. No, the place for the weakly, the deformed, and the dull, is *home*. Home, where tenderness and kindness await them. Home, where every small advance towards good is hailed and fostered. Home, where no scorn or ridicule for what they feel is God's appointment, not their fault, ever falls witheringly upon the weak, the dull, the deformed. Home, too, is the place for the able, clever, industrious scholar. There he will find a quiet time for application, undisturbed by appeals to emulations for which his nature cares little, and unruffled by the jealousies of those he feels to be his inferiors in ability, however much his superiors in stature and strength. Home is the place for the scholar until he can use his tools as he feels he ought—until he can go forth to take his place among minds like his own, and strive in an arena worthy of him. Then let him pass to the great public school, and thence to the university. All the time apparently lost by absence from school will be found to have been saved, for the scholar's mind early takes its bent, and adheres to it. Just the reverse should be the fate

of the ordinary schoolboy ; let him be removed from school when adolescence comes on ; let him be put under the special tutor, and have his groove in life made as easy for him as possible. Thus he will be saved much certain contamination and get early to his appointed work—the general physical or ordinary mental business of mankind—which can be well enough carried on by men of average ability and strong health.

Our ‘English Schoolroom,’ then, will hold all the family but such as in the mother’s judgment of character are better away—such as will either impede the scholar, or annoy the weakly or the dull. And this rule applies equally well to girls as to boys. Girls, if they do go to school at all, must go early, and be removed early. Of all institutions for education, the ‘finishing’ school is the most preposterous. Just at the very period that young women require most care, and that particularly of the maternal kind, they are sent away from home and all its happy influences, mostly to some large city, for the ‘benefit of masters’ forsooth, just as if any benefit of this kind could in the least counterbalance the evils sure to arise from throwing young women together at the most ardent and irregular period of their lives, when the judgment is most warped by passion, and the soul is yearning for something to fill the void which, at that moment, always seems to exist. Just at this

dangerous age, then, you add your daughter to a crowd of young women, all more or less in the same mental condition, whose whole thoughts, conversation, and bearing turn either on the frivolities of their anticipated 'coming out,' or on the deeper and more dangerous sentiment which a girl, when alone, and in the bosom of her family, will strive to hide and repress, but which, by communication, loses not only all its innocent freshness and delicacy, but is sure in the community of the 'finishing school' to be vulgarised and profaned, if not corrupted and misdirected.

For girls from eight to twelve or thirteen years old, schools may not only be tolerated, but even recommended, but not later. Just when the boy has had his mind well stored and the preliminary portion of instruction well secured, and is, man-like, going forth to 'prove' his weapons against foes worthy of him, the girl, woman-like, should be retired from the public eye. *Her* place is in the family which she is to *aid*, as well as adorn. While she is a child, let her learn discipline at the school, acquire regular habits, an average stock of ordinary information, some neatness of hand, and above all, let her be taught that her family, *not herself*, demands her interest, after she leaves school, for many years to come. In this way not only will the ground be cleared for her future education, but habits formed,

which, in a girl, are much more difficult to form *at home* than elsewhere, and there will be little or no scope for that vanity, that restless love of display, as opposed to solid information, which is the bane of modern girlhood. Besides, under the system to be laid down hereafter, the 'absolute necessity' as it is termed, of 'masters,' or a 'finishing school,' will be very much lessened, if not wholly avoided, and the parents will have the blessing of knowing, that they have not only placed their sons in a position to advance themselves and honour their relations in the *outer* world, but that they have at home, in the daughter, one who will honour them in that more important inner world, the very realm of womanhood—the family.

But supposing that the good mother determines that *all* her progeny, without exception, shall, after the infantile, and up to the adolescent period, be educated at home, she will have a most serious duty to undertake, and no little difficulty and responsibility to encounter, to say nothing of open objections on the part of other relations, covert sneers from friends, and no little trouble from the anxiety of the very children themselves to do as others do—that is, go to school.

The decision, of course, rests with the parents—mainly with the mother. If *she* decides for entire, or only for partial private education, it is the aim of

the 'English Schoolroom' to give her such practical aid as can only be drawn from a large experience and much consideration of the subject. For such mothers as entirely shift the burden from their shoulders and cast their children to the winds and waves of schools, trusting in a merciful Providence to do for their little ones what they cannot or will not do, that is, take a *mother's* interest in them, this book is *not* intended. But let such English women as can and will put their hand to the plough of education and instruction, and will not look back until the happy end of all 'child culture' is accomplished, the sowing of the noble crop of *right* knowledge, and the extermination of all the noxious tares that carelessness and indifference would allow to spring up to the eventual ruin of the harvest—let all such receive the comfort of thinking that they are not only fulfilling a present duty, but laying the foundation of an excellence *to come*, of which they cannot in the least degree foresee the end. Whatever the sneers of the interested, let them lay to heart these important words of one of our ablest literary men, who, when writing on the subject of the comparative advantages of private and public education, declares—'The enormous advantages supposed to result from public school education appear to me rather assumed than proved. Sydney Smith in his famous essays on the subject, published in the

“Edinburgh Review”—which I entreat every one interested in this subject to study—has satisfactorily shown, that the most eminent Englishmen in every art and science—whose names have adorned the annals of this country during the last three hundred years, have *not* been educated at our public schools. Even that much vaunted self-reliance and premature manliness, which we are so often assured is the exclusive attribute of public school education, is, in reality, worth little more than is the morbid precocity which the children of the poor acquire in our populous cities by being allowed to grovel uncared for in the gutter. A good many of them suffer seriously whilst undergoing the useless ordeal, and those who pass through it uninjured are, at twenty or twenty-five years of age, no more capable or energetic than are the sons of the decent mechanic, who have been reasonably well cared for in their youth. A perusal of the Life of George Stephenson, or of Admiral Hope’s despatch, detailing our late disastrous defeat on the Peiho, will go far to show that British manhood is derived from far wider and deeper sources than the bad and expensive education which the children of our wealthier classes are just now receiving at our public schools.’*

These are very important, because *very true* statements, and apply equally to *all* schools, in a greater

* *Cornhill Mag.*, Dec. 1860, pp. 648, 649.

or less degree. Schools are, from a variety of circumstances, inevitable necessities, especially to very many whose means cannot possibly allow of home education. But let such as can avoid them, either act most warily in their selection, or avoid them altogether—and that the latter alternative *can* be adopted with the most excellent results both as regards the soul, mind, and body of the child, and the happiness, comfort, and economy of the parent, it is the object of this work to show.

If the statement in the ‘Cornhill Magazine’ be true of *English* schools, tenfold more is it true of *foreign* schools, which, without exaggeration, may be described as systematic contrivances for educating a boy in all that he should *not* learn, and in very little that he should. No where is the tutor more wanted than on the continent, and that to ward off and defeat the multiplied evils arising from the covert infidelity, rampant superstition, utter want of discipline, moral vileness, and pretentious, but very shallow tuition, which are the characteristics of foreign schools, and which English parents only find out when too late, and when the deed is done. No one can be more sensible than the writer of the advantages of a continental residence, but it must be under the watchful eye of the parent, or failing this, under the constant guard of the *tried* tutor, and he, and he alone, must have the entire charge and con

trol of English boys resident on the continent, if, that is, their parents desire to receive them as they sent them abroad—clean and pure in body and mind, unsteeped in deliberate deceit, uncontaminated by selfish cunning, untaught to play, at one and the same time, the part of the profligate *and* the hypocrite.

To sum up, in conclusion, the argument of this chapter, we have seen that the mother should if possible, be the instructor during the infantile period; the reasons given for this decision having been supported by examples drawn from the lives of many of our great men. We have discussed the period as to when infant instruction should commence; how long it may be continued; the danger of severing the link between the mother and infant, either by the employment of a stranger, or by the alternative of a preparatory school; the feasibility and advantages of the simultaneous education of the sexes up to adolescence; and the choice to be made between private and public instruction. We have enquired, also, who are to be sent to schools, and who retained; the advantages and disadvantages of schools, both private, public, finishing, and foreign; and we have sought to show, generally, that the family is the *real* arena for instruction, and that anything which tends to separate *instruction* from *education*,—a union which can be alone maintained in the family,—is only tolerable in certain cases, and in all others can only be

excused by external circumstances, such as time, temper, fortune, opportunities for instruction, or the like.

In what follows we are to consider a course of *private* instruction, combined with the *education* of home, as distinguished from that of schools; and we have to deal with a period the most important, as well as the most interesting, in the life of a child, that namely, which extends from seven to fourteen years of age. In a word, the period in which the child, led by the mother, who has hitherto *instructed*, and, in the true sense of the word, *educated* it, and who though no longer the instructor, is still the educator, — passes from the nursery and the boudoir, and enters the ‘English schoolroom.’

CHAPTER III.

PARENTS AND INSTRUCTORS.

WE have said in the preceding chapter that the position of a parent is one entailing constant sacrifice, and in nothing more is this seen than in the instruction and education of children. The *absolute necessity* of surrendering a child to tutors and governesses, or parting with him or her at a school, is often keenly felt by parents, not merely on the ground of natural affection, but with reference to the disinclination naturally experienced at having to give up the guidance of a child to other hands. To the father this feeling is not so much known as to the mother, who, for some years past has been the instructor, the friend, the companion, and the playmate of the little one she now feels herself, sorely against her will, but in obedience to her better judgement, compelled, as it were, to abandon. The father, except in rare instances, is too much engrossed by the important cares of life to do more than overlook the general details of his child's education; and, generally, the riper and better scholar he is himself, the better educated and more able man, the more he feels the unreasonable-

ness, nay, the complete mistake of supposing that any amateur instruction can compete for a moment with the professional assistance which, in one shape or other, he is about to employ for his child. Hence, he yields up his child with a readiness and cheerfulness very foreign to the mother's feeling, who sees in it something almost hard-hearted and unfeeling. She, whose mind scarcely ever generalises and ever loves to dwell on minute details, clings to the idea, often very well founded, that she herself, who, thus far, has done so well for her child, can still do as much for him. She can scarcely comprehend why she should be called on to make the sacrifice of what, if she has done her duty *rightly*, has become an engrossing pleasure to her—the instruction of her child. Hence, she often vacillates, and delays the evil hour, as she thinks, and therefore, unconsciously, does both herself and her child much injustice, for she has now a place to take to the full as important as the one she quits; she is to become, with her husband, and in subordination to his views, the directress of her child's education. The little skiff which she alone steered and manœuvred on the sea of life's waters, has now become a considerable vessel, at the helm of which she is to sit, with her trusty officers under her command. It is no longer summer sailing in a quiet haven: she must *now* bethink herself that he has to 'launch out somewhat into the deep;' and

although she still voyages within sight of land—within the precincts of home—she must look well to the tackling, or else, hereafter, it may fare ill with the gallant vessel that some day she is to watch from the shore spread its white wings, and disappear for awhile over the horizon into the ‘wide wide world,’ thence to return *home* after a season, it may hap, laurel-wreathed, laden with ‘gold, frankincense, and myrrh;’ it may hap, nevermore.

All honour, then, to the feeling which prompts the mother to retain her child from school or tutors, so long as it is based on her *own previous exertions* for it, and not on the selfish motives which induce silly people to be as chary of parting with a child as if they parted with a favourite toy, *and no more*; not with an immortal being for its immense benefit, and from whom, indeed, ‘this parting is well made.’ All honour to this feeling, which, under such circumstances, is far more to be admired than the flippant way of some who can feel little or nothing of this tenderness, and, but that they too are mothers, one would say that their too ready surrender of their children must be referred to indifference, or something worse, and not to any real anxiety for the good of their progeny. But far more honour to the parents—the good father being the promoter and executant, the good mother the aider and abettor, however tearful she may be—who part with a child for its real

good, whether it leaves home or passes merely into the schoolroom. They sacrifice to duty and true affection, no doubt, many pleasant hopes, some theories, no little self-esteem—for disguise it to ourselves how we may, we all dislike, in matters within the scope of the amateur, whether the subject-matter be music, painting, or instruction, the confessed superiority of the *professor*—but they have their present reward in the consciousness of duty fulfilled, their future pleasure in the progress and development of the being they love so well.

Parents then, should, in the youthful period, *educate*, not *instruct*, except in very special cases, as where the father is himself a tutor, or where, from external circumstances, neither school nor tutor may be had. But as a general rule, just as a man may not be his own lawyer or doctor, he may not be his own child's instructor, if, that is, his sense of duty to his child overrides his vanity—perhaps one should say, knowing the difficulty of the task—his presumption.

There is, however, *one* case in which he may, nay, must, instruct, which is, if he have any specialty that he *thoroughly* understands, and in which he is no mere amateur—for, as he will find, to teach children properly, demands no ordinary resources in one's self. If he possesses such a specialty, and will be content to make it subordinate to the general course of in-

struction, he will not only do good to his child, but he will himself reap the great reward of knowledge, the pleasure of imparting it to another, and that other his child. And moreover, he will, under such circumstances, be delighted to find how his child will cling to him,—how it will learn to combine reverence for his ability with personal love, and how it will look on this *special* instruction as a boon to be worked for, and not lightly to be thrown away. Whatever the pursuit may be, whether it lies in the study, the field, the laboratory, or the carpenter's shop; whether it be science, art, or handicraft, if the father possesses it as a *specialty*, by all means let him teach it to his child. The very particularity of the pursuit raises it out of the ordinary run of instruction, and as such will not only be valuable *to*, but valued *by* the child.

But all this while, so to speak, mother and child have stood without at the schoolroom door. They must be content, however, to wait yet awhile, until the father further discharges his duty, and therein takes counsel with others (conferring from time to time with the mother), lest, instead of a happy relinquishing of his child to kind instructors, it be delivered to the tormentors, both of body and soul—to a veritable dungeon, and to much weeping and gnashing of teeth, on the part of both parent and child.

Schools, in our present work, being beyond the

good, whether it leaves home or passes merely into the schoolroom. They sacrifice to duty and true affection, no doubt, many pleasant hopes, some theories, no little self-esteem—for disguise it to ourselves how we may, we all dislike, in matters within the scope of the amateur, whether the subject-matter be music, painting, or instruction, the confessed superiority of the *professor*—but they have their present reward in the consciousness of duty fulfilled, their future pleasure in the progress and development of the being they love so well.

Parents then, should, in the youthful period, *educate*, not *instruct*, except in very special cases, as where the father is himself a tutor, or where, from external circumstances, neither school nor tutor may be had. But as a general rule, just as a man may not be his own lawyer or doctor, he may not be his own child's instructor, if, that is, his sense of duty to his child overrides his vanity—perhaps one should say, knowing the difficulty of the task—his presumption.

There is, however, *one* case in which he may, nay, must, instruct, which is, if he have any specialty that he *thoroughly* understands, and in which he is no mere amateur—for, as he will find, to teach children properly, demands no ordinary resources in one's self. If he possesses such a specialty, and will be content to make it subordinate to the general course of in-

struction, he will not only do good to his child, but he will himself reap the great reward of knowledge, the pleasure of imparting it to another, and that other his child. And moreover, he will, under such circumstances, be delighted to find how his child will cling to him,—how it will learn to combine reverence for his ability with personal love, and how it will look on this *special* instruction as a boon to be worked for, and not lightly to be thrown away. Whatever the pursuit may be, whether it lies in the study, the field, the laboratory, or the carpenter's shop; whether it be science, art, or handicraft, if the father possesses it as a *specialty*, by all means let him teach it to his child. The very particularity of the pursuit raises it out of the ordinary run of instruction, and as such will not only be valuable *to*, but valued *by* the child.

But all this while, so to speak, mother and child have stood without at the schoolroom door. They must be content, however, to wait yet awhile, until the father further discharges his duty, and therein takes counsel with others (conferring from time to time with the mother), lest, instead of a happy relinquishing of his child to kind instructors, it be delivered to the tormentors, both of body and soul—to a veritable dungeon, and to much weeping and gnashing of teeth, on the part of both parent and child.

Schools, in our present work, being beyond the

question, we have to consider simply the officers of the educational ship—the tutor and the governess.

Systems should ever follow nature. We have laid it down as an educational axiom that the parent or parents must, in most cases, abdicate the office of instructor at the youthful period of their child's life, and for the very simple and easily perceived reason, that professional instruction must, of its very nature, be superior to amateur aid, and that in so important a thing as the instruction of children we have no right to supersede tried professional experience for the empiric methods of the amateur, however clever; and further, the *best* methods being always the shortest in the long run, however apparently costly or troublesome at the outset, we are bound, if within our power, to give our child the benefits of such methods; certainly not to play tricks with him by adopting half measures, and thereby risking the success of the whole matter in hand.

One point we must, however, settle with the parent before we proceed further. It is clearly understood that *you*, O parent, are henceforth merely the director or the captain of the ship; that *you* give orders, *you* maintain discipline, *you* direct the navigation, but you *do not work the craft*. We cannot have you coming up on the deck and taking the command out of the hands of the officer of the watch, unless he is clearly making a bungle of it, and then only should

you so act until you have got some one to replace him. *Your* place is in the cabin—in your closet, or your library, conning over your sailing orders—the Word of God, and the charts of the voyage—the recorded experience of others. The professional or non-professional career you are chalking out for your child, to be pursued hereafter, is your port; and your track through the sea-maze of education must, indeed, be regulated by your observations, by the trim and capacity of your vessel—the health and intellect of your child.

The non-observation, or the wilful breach of this most healthful self-restraint on the part of parents is the cause of half the poor, slow, costly, or unsuccessful educational voyages, the wretched results of which we see every day. But, moreover, on the other side of the question, it would be well if we could persuade tutors and governesses to perceive the honourable but yet subordinate position they occupy. *They* are not directors or commanders, nor ought they to wish so to be, either with regard to the rights or the responsibility of the case. God has given the child to the parent for the mutual benefit of both parties; and whatever course the parent may pursue, so long as that course is consistent with honour and religion, the tutor or governess has no right to interfere: and further they will, if wise, be thankful to be exempt from all responsibility, except that which

naturally attaches to their office. They may, indeed, advise, nay they are bound in honour and religion to offer to the parent such counsel as they may deem suitable; but even of this they must be chary, seeing that they are but executants of the parent's will, and are not to be deemed, in any sort, in a position, to override that will. It is a melancholy fact that both in parents and instructors, conceit, pure conceit, is at the bottom of half their differences, and that had they a due sense of the importance of their several duties in the matter in hand, and of the subject to be affected thereby—the child, the passive *corpus delictum* for all their bickering—they would, in very shame, come to a speedy and a lasting understanding of their relative positions, to the great benefit of all concerned.

The parent, then, has to remember that he has to choose *officers*, not menials, far less slaves. He has a large, though not an entire responsibility, to cast on those whom he chooses to represent him during many hours of the day, when he cannot, and, indeed, *ought* not, to be present: and he has to remember, also, that as he works *through* his officers, he is bound not merely to give them full and confidential information as to his destination, and the kind of voyage they are to make, but to keep up *moral* discipline by the ready support he is at all times to render, and by that cheerful acquiescence in all their plans for minor

details that is the very soul of a good understanding between principal and subordinate, and which speedily communicates itself to all around. Not, indeed, that the parent is to be blindly subservient to his tutor and governess. He must be *just* to all, and especially to his children, who have only him to look to, in order to shield them from tyranny.

Anyone, therefore, may *engage* a tutor or governess, but few can *select* one. It is not wholly an arbitrary process, although it is so in some degree. It is not a matter of testimonials or 'high' references, certainly not a matter of examination. It is an act of deliberate judgment, that requires time, patience, and labour to bring it to maturity. Hence very many persons refuse to take the labour of choosing their first officers, and either take them at hap-hazard, or on the recommendation of some friend; or they cut the Gordian knot by sending their children to school (in the choice of which, be it remarked, they have little or no power of discriminating between externals and realities), rather than incur the trouble and vexation of a selection that is in itself tiresome, and may, in the end, turn out badly.

But for such as value their children's happiness and progress more than their own ease, a very few hints may not be out of place. We are presuming that both governess and tutor are to be *selected*, and there-

fore what is said of the one will be found applicable to the other.

The parent must ever keep clearly before his eyes that the tutor and governess are to be placed *in loco parentum* — that they are to be the true lieutenants of the parents themselves—another father and another mother, in so far as instruction goes. This is the *golden rule*, and hence the first thing to be thought of is *character*. ‘Do any of these men and women from whom I have to select, reflect my own better nature and disposition, such as I would have *my* children study and acquire by contact and example?’ This is the query which must be *first* answered to the parent’s satisfaction; but how to get it answered is the difficulty. All men and women exhibit to strangers the bright side of their characters, especially to an employer. You cannot keep applicants long waiting, you cannot keep you children long waiting, you cannot make experiments; what are you to do? Simply to employ your own native insight into character, such as you employ in your other transactions; not to expect too much of any human being; not to believe all you hear, or credit all you see; or, if you have no confidence in your own intuitions, to employ some person in whom you have confidence. Much may be done by conversation with the applicant; vulgarisms of mind or manner *will* come out sooner or later—and

vulgarity is much of what you have to dread. Its ramifications are endless ; men and women may be vulgar in mind, though they do not exasperate the ghost of Lindley Murray, and though their address be as neat as their attire. If you doubt, you can easily gain time by demanding papers, references &c. In regard to these latter you may get rid of much drudgery by employing a good agent, *not* a lawyer, and, if possible, *not* a professed school agent, though there are some excellent and conscientious men among them ; but you should choose some sensible *gentleman*, if you can find one to undertake the business, who will look into all these matters, compare notes as far as may be needful, and verify testimonials and references. Nothing, however, can compensate for the absence of a personal conference, uninfluenced by anything but the desire of ascertaining the character of the applicant before you.

It is no easy matter this for the haughty, the silly, or the vain. Remember, *your* measure also is being taken by the applicant, who has good reasons for not trusting to your 'show' side, and is not bound to accept any condescension, patronage, or snubbing at your hands ; and the better he or she is, the more such conduct will be resented, although poverty and anxiety will restrain much rising and just choler.

Be, therefore, *yourself*. If you are really a gentleman or a lady, you will want little instruction in

demeanour in this matter ; if not, no rules that can be laid down will be of any avail. But very good people, in such situations, often belie themselves, and in their adoption of a manner, *not* their own, self-impose a barrier to their business, which is not to exhibit themselves in a foreign character, but to arrive at the true nature of the character of somebody else.

After all, it comes to this, that one must choose persons *in loco parentum* very much after one's own standard. Some few things there are which we should look for first, before any enquiry as to qualifications, place of education, or the like. The chief of these is *cheerfulness*—which is no silly, inane simper, the mark either of excessive nervousness, or of an empty head, or, worse still, of an underbred person—by which last expression is meant a great deal more than can possibly be written down ; but, if one may use such a term, a warm-toned gravity. A man or a woman who cannot laugh *with* a child, is sure, sooner or later, to be laughed at *by* a child, either openly or covertly. The ponderous, cheerless, or, again, the oily gravity that goes down with grown people, will not endure among children, who very quickly see through the pretentious nature of *this* kind of mask. That learning and wit are perfectly compatible, examples without number, from Democritus down to Porson, and in our own time

Sydney Smith, sufficiently prove. Take notice that cheerfulness does *not* mean a placid, even temper, a thing which is abhorrent to our purpose, as it is the result, most generally, of utter want of colour in the character. What WE want is *warmth*, a sympathetic temperament, that can not only teach and admonish, but, by the magic of a word, encourage and vivify all it touches, and make the apparently barren places of learning bloom with many a quaint wild-flower.

Temper and temperament first ascertained, the rest follows easily. It is clear that the springs of knowledge are pretty generally the same. Very different, however, are the banks between which they flow. You may have the turbid, sluggish stream, and the rapid, *riant*, pleasant river, and yet the volume of water is the same. The simile holds good further still. The higher the source, the clearer the river. We are not yet come to navigable rivers: we are treating of youthful, not adolescent, education. What we want is a clear bright rill of sweet water, coming from a mountain land, not welling out of a marsh. The English of all this is—select, if you can get them, a gentleman and a lady; and such not merely in appearance and manner, but *in mind*. A very simple test will suffice. You seek instructors for quite young children—seven years old; perhaps there are one or two a little older. Be sure that, directly you mention that you must have the *very*

position; and in the proper recognition and performance of these two duties towards the tutor lies, in a great degree, the parent's facility of selection. A parent who is known to give a fair remuneration, and to treat his tutor as a gentleman, will never want applications, whenever he makes his wants public. The carrying out the latter of the two main requirements on the part of the tutor lies entirely in the hands of the parent, and so also, to a very great extent, does the arrangement of the former, as there is scarcely any market standard by which to fix salaries. Tutors, but *not* good ones, may certainly be engaged at any terms from 40*l.* or 50*l.* to 100*l.* a-year; good ones from 100*l.* to 300*l.* a-year, and upwards. The writer's experience induces him to prefer a medium rate of payment, assigning as a limit 100*l.* a-year on one side, and 200*l.* a-year on the other. These limits, of course, presuppose that no very extraordinary demands are made on the tutor, and that board, lodging, and service are added to the stipend. The way to look at the remuneration is this: 'What is the ordinary amount of a fellowship at a college?' Certainly within the limits mentioned; and as, if you *can* afford it, you ought to have no man for a tutor who might not, other things being equal, rank with a fellow of a college, you ought to give him that which, as a fellow, he might earn. Without a formal statement of the fact, give the

preference to a university man, or at least to a man who has graduated at some good university, carefully eschewing foreign degrees, unless accompanied by other recommendations.

Many good people might, no doubt, take exception to the idea of having as a tutor for little lads of seven or eight years old, a university man, the equal of a college fellow. They might deem it a sheer waste of money, and would engage, out of pure opposition, some half-taught youth at a nominal salary, the result being utter discomfiture and vexation. But the very same good folks make a vast outcry if, on sending a child to school, the 'prospectus' does not exhibit the names of the Rev. Mr. —, M.A. of — College, Oxford; or Mr. —, B.A. of — Hall, Cambridge, among the assistant masters. They hardly think they are getting their money's worth where such names and titles are absent; and yet, in a school, it is a hundred to one if their child for some years, certainly, ever comes under the tuition of the Rev. M.A., or of Mr. B.A., young boys very generally falling to the care, if such it can be called, of some ignorant 'writing-master,' whose mental qualifications are little above those of any respectable family servant. Thus, just at the very time when the little lad requires the greatest care, patience, and intelligence, constant explanations, cheerful encouragement, to get him past 'the bitter-

ness of his learning,' he is thrown into a routine, the bearings of which he is utterly unable to fathom; and after floundering about, not impossibly for some years, in a perfect mental 'Slough of Despond,' unaided, uncheered, unfostered by anyone but the chance 'big boy,' whom interest or caprice may have attracted to his side, he too often lands on the fatal schoolboy shore of indifference—'What's the good of all this rubbish?' he very pertinently, as well as impertinently asks; and in many cases the bystander will feel disposed to echo back the query—'What is the good, indeed?'

It is not merely to avoid all this waste of time, temper, and ability, that the choice of a good university man is recommended, but also in the view of the pupil's *future* career; and particularly with regard to there being, if possible, no change of dynasty or system, when that is once fixed, so that the same eye and mind may superintend and guide the pupil throughout. When the expression *good* university man is used, it is not to be taken as meaning, of necessity, one who has taken honours. Honours are no criterion of aptitude for teaching, nor, for *our* purpose, are they indispensable. And very luckily this is so, as most honour-men have other channels of livelihood open to them, and rarely come into the private tutorial market. But there are many excellent pass-men to whom a position, certain, honour-

able, and well paid, holds out great inducements. Such men, very generally, owing to their mental gaze not being continuously fixed on one point, the attainment of honours, have greater breadth of mind than honour-men; and besides, are humbler minded men, not being flushed with the arrogance of victory. It is from this class of men that the admirable working clergymen of our day are drawn—a race of *operatives* who while nobly redeeming the past ‘dark ages’ of the Church, are erecting for themselves in the heart of posterity an imperishable monument of admiration and gratitude.

From such a class let the tutor, if possible, be drawn. It is of small importance whether he has been a public-school man or not. It is, perhaps, better that he should *not* have been at any public school. If he has so been, it should have been a large one, such as Rugby or Eton; but he must not be permitted to import his public-school system into his tutorial work. It will be as well if he has been abroad a little. He will then fully know the value of modern languages. But he *must* be a large-minded, well-read man; no pedant, yet loving literature in all its various branches, active, stirring, fond of the gun, the rod, the horse, and the boat, but yet no *mere* sportsman; above all, he must be an earnest, practical Christian; catholic in *all* his ways, and penetrated with a desire to do his duty to his em-

ployer and his pupil before God and before man. If such a one *can* be found, he is worth his weight in refined gold, and happy will be the parent and the child who not only employ, but appreciate him.

There are, no doubt, other men, not university men, who make excellent tutors, but they are rare ; and the absence of a degree generally implies the want of that breadth which almost nothing else but a university career can give to the mind. It is impossible to go more into detail on the subject ; and the only way to give any idea of the *minimum* of tutorial qualifications, is to give such a standard of the *average* points desired, that whosoever comes not up to that standard may be considered as unfit. The standard then of qualifications for the position of tutor to children from seven to fourteen years of age, may be considered as attained by the ordinary passmen of our universities, *plus*, as much general reading, knowledge of modern languages (particularly their philological structure), and general accomplishments, as fall to the lot of a well educated gentleman of twenty-five years of age.

Thus far as to the choice of a tutor. In *his* case we have some standard to follow, some acknowledged test of proficiency, but with the governess it is far different. Here intuition is almost our only guide. Temper, and temperament we have discussed before,

and if important in the tutor, tenfold more so are they in the governess. If the tutor should be a gentleman, what must the governess be? The word 'lady' hardly expresses all the perfections required of her, and which, as we know, are only to be equalled by the accomplishments she must possess. It is a hard fate to be an angel of virtue, propriety, and piety, combining therewith a knowledge of *almost everything*, yet having no repugnance to mending stockings, and to be paid for the exhibition of this standing miracle with 20*l.* per annum! Let us hope that the ridicule and satire that has been heaped on the monstrous cheap governess system, has gone some way to disabuse the minds of many worthy people who have been dull to all serious remonstrance as to the shameful injury which, by the perpetuation of such a system, they not only inflict on the admirable women who form the class of governesses, but on their own children. Half the evils of modern female education are traceable to the *impossible* requirements made on governesses, which all end in delusion and vexation, and necessitate the remedies known as the 'Ladies' College' and the 'Finishing School,' with their troops of 'masters and professors,' or, in some cases, the 'convent' abroad.

No; in the choice of a governess you are to avoid vulgar errors just as much as you would avoid

vulgar women. Let it be known that you require a lady, of from twenty-five to thirty years of age, thoroughly instructed in the usual subjects professed by good governesses—that you do *not* require your governess to understand *everything*, but that you will willingly pay from 50*l.* to 150*l.* per annum for the services of a well educated, lady-like person, who will be assisted in the graver parts of the instruction of her pupils by a tutor, a university man of good standing. After the publication of this advertisement, you will, no doubt, be deluged with applications, which will, however, very soon dwindle down when you announce that in the absence of a standard, like that of a university degree, the successful candidate will not only be required to produce testimonials from such professors as she may have studied under, together with the usual references as to character and position, but that she must be prepared, if *need be*, to submit to the testing of her powers by professors selected by yourself, and unknown to her. Not many can, or will stand to their professions in the face of such a test as this—nor is it *always* to be desired that such a test should be imposed. Rapid piano playing, clever translation from the French, able drawing, good essay writing, will by no means be the only, or the main elements in your choice. They are excellent things in themselves, but we must still recur to *character of mind*, as the real and

only test of ability to instruct. To ascertain this, as far as may be possible, must be the chief care in the selection of a governess. What is wanted is *complete honesty* of statement, as regards not merely the more showy parts of instruction, but the ordinary everyday matters upon which so much of the well-being and happiness of woman's life depends. The sensible parent does not want her child drilled into a prodigy of piano playing, but desires to have such an amount of instruction given in this and other matters as may suffice to form a solid groundwork on which to build a superstructure hereafter, should the taste and bent of the child's mind incline in any particular direction. *Honesty of mind* is, in a woman, the very jewel of her life—the truest safeguard in a thousand temptations and troubles, and the handmaid of that beautiful thing, a good woman's religion. And why? because the love of display, the love of admiration, the adoration of intellectual attainment, lies at the base of more than the half of all female follies; and as female education *now* stands, everything is done to foster these and other pernicious weeds of the soul.

If, therefore, by any method hinted here or elsewhere, or known to yourself, you can secure the services of a *lady*, honest enough to state simply and truly what she knows, and, on trial, you find that she *does know thoroughly* what she professes, however

little that may be, presuming of course that temper, temperament, antecedents, manner, &c., are all satisfactorily disposed of, go no farther. You have all that you want—much more than you are likely to get, in a general way—and forthwith secure the services of so valuable a person. You may be certain that having hit on a governess with some few *sound* acquisitions, other points are much in keeping. Unsoundness in one point argues, in a woman, unsoundness in *all*. Be a lady as accomplished as are half a dozen professors, and unsound in only one minor point that she *professed* to know, *that one point* should instantly quash all other advantages. You do not want your children brought up in *professions*—in other words, in *acted deceits*—but in *realities*. A woman's character utterly differs from that of a man. We have not to dread great faults, but almost microscopic flaws, which, however, equally injure the value of the object, and are all the more annoying, as they are usually the more hidden.

To go much into details herein is as useless in the case of the governess as in that of the tutor. The principle of selection in either case differs materially. With the tutor you expect more than a minimum of qualifications, something indeed under the *high* standard, and yet up to the *average* you have set up, with which, if you get it, you are to be content, as from the nature of the standard the qualifications are

pretty sure to be fairly genuine. With a governess you must be thankful to have the minimum of qualification so long as that minimum is *genuine*. However low the standard of qualification, *honesty* is what you seek, not pretence, or display. You seek for your children an instructress; for yourself an inmate of your house, haply a friend on whom you can *thoroughly* rely, and in whom you can repose the most sacred charge in the world—the mind of your young daughters.

It is very pleasant, however, to think that you are very much more likely to succeed in your choice of a governess than in that of a tutor. Such men as you could wish to apply to you are valuable and rare, and haply you may have to put up with an article of inferior quality. Not so with a governess. Doubtless the test is hard, though simple, still you *will* find the very woman you seek, and you will have the benefit of a thousand pleasant traits into the bargain. What can be more admirable than a sincere, honest-minded, cheerful *lady*, in language, mind, and carriage, with sufficient sound education to lift her above the frivolities of her sex, and to make her the interested and sympathetic ally of all your anxious plans for the advancement of your children? Such good women make one proud of humanity, and most thankful to God for sparing us such an earnest of a happier world which their conduct, influence, and character go far to open up to us mortal

men. Such women seem ever in act, not in profession, to be very handmaids of the Saviour, and to be truly of the number of those glorious 'lowly in heart' who followed Him whithersoever He went, 'ministering unto Him.'

It is hardly possible to say *where* one should look for a governess. There are, no doubt, many excellent 'institutions' for the training of young women, such as the 'Clergy Orphan School' (female department), 'St. Mary's Hall' at Brighton, and many others, but one would hardly narrow the field of selection to any 'institution,' however well managed. The true governess is a plant that may just as well be gathered in the bye-ways as in the hothouse of society, and one which may possibly have all the brighter bloom for *not* having been forced. An immense amount of twaddle is uttered, and swallowed, about 'trained' tutors and governesses, which means, if really gauged, that certain very good people, who know nothing of the commonest instructional matters, are very glad to receive helpers at second-hand who have picked up some crumbs of a system the bearings and *rationale* of which they do understand thus far, and rarely farther—that the system *they* represent is intended as much for the benefit of the instructor as the instructed; and hence they naturally consider their 'trained' position as one of more than ordinary money value, and on this persuasion they act. What

the practical result of this training *generally* is, I leave those to declare who have made experimental researches into the ways of 'trained' teachers. They may, perchance, agree with the writer, that there is a very small amount of sound 'bread' to a vast deal of 'sack'—and that in more senses than one.

The governess, however, will no doubt, if she respect herself, be in many ways 'trained.' She may not impossibly be a member of a large struggling family, or have been an 'articled pupil,' then 'assistant' in a ladies' school, in both of which positions she will have had 'training' enough and to spare. But, what is much to be preferred is that she should emerge, as she often does, from a kind and honoured, but lowly home, poor may be in wealth, but very rich in mind (Charlotte Brontë's home is no uncommon instance of what is meant), and she will have done well, in some way or other, to *school herself* before undertaking a charge such as is here contemplated. The ways and means of so doing are not within the scope of this work, which is addressed to the parent, and which advises the parent to look carefully, but not over curiously, to this point in the history of a governess, and to inquire briefly, but not too anxiously, whether she has *ever actually taught*, when, and where. But it by no means follows that in rejecting the non-experienced you may not reject the very lady you require. Again and again the

true test of *character of mind* must be urged as infinitely superior to all considerations based on 'training' or the absence thereof; however, in a certain sense, positive experimental 'training' is much to be desired.

We will now suppose the tutor and governess duly chosen, and this be it remembered whether the family be one or many. Should one child only have to be considered, whether it be male or female, by all means commence with the *tutor*, NOT the governess, as is the usual plan; and the reason is plain. You have to bring your child out from one kind of tuition to another almost totally different; to a code of laws and manners utterly strange. You *must* break the ice, therefore break it boldly, and choose the tutor who, from his sex, his age, his position, will have a far greater weight with either boy or girl than the governess; but, better still, *engage both instructors together*, if even there is only one *present* pupil. Better one or both of these officers should have little to do, than that the pupil should suffer from a maimed instructional staff—for both tutor and governess must work together, and 'for good,' in more senses than one.

And now a difficult question is opened up. *How* to get tutor and governess to work *together*? Where there is any kind of family, even *two* children, this may be easily arranged; but where there is only *one* child, *THERE* seems the difficulty; and yet it is only

in *seeming*, and arises out of our commercial love of getting *apparent* full value for our money. The instruction of a child may be most excellently arranged so as to occupy fairly the time of both tutor and governess, and yet not to over-do the pupil. We are not, surely, in such a case, obliged to drive on at the rate that we do when the giant of want looms on the horizon, and when we *must* be beforehand with him, or he may snap us up. We may teach a single child lovingly and fully, but *at our leisure*, to both his or her and our exceeding benefit. What tutors, and governesses too, much want now-a-days is time and leisure for their work. Everything is to be done in such post-haste, and young Hopeful is to be turned out of hand so soon, that there is absolutely not a moment granted for examination as to whether tares and wheat are not bursting out together. *We*, in this railroad age, can waste precious time on no such trivial considerations. Knowledge, learning, science, these are the cries that madden the steeds of instruction as they whirl along the chariot of the mind in a tumult of sound and dust, recking little whether it be not upset in the wild rush against the very goal it aims to reach.

But fair and softly—line on line—here a little and there a little—*ne quid nimis*—if such be *our* way, we shall be glad to have *all* the aid we can muster; and we shall find our account in the variety of the

mental food we are then able to administer in the *suaviter in modo* of the governess—in the *fortiter in re* of the tutor. The true secret of united work on the part of these worthy officers is ‘love of teaching’ and interest in the party taught, coupled with a mutual conviction on *their* part of the ability of the captain of the ship—the parent—to direct their course, and of his determination to censure any breach of this federate duty, not on mere personal grounds, but on the larger and more important basis of the breach not simply of a commercial covenant, but of honour.

This federate and yet individual action on the part of tutor and governess is, at first, a thing hard to be carried out, and apt to degenerate into bickering on the one hand, or *too much* playing into one another’s hands on the other. These evils can only be guarded against by the firm attitude of the parent, who must be determined to have *duty*, and *duty* ALONE, the guiding influence of his schoolroom. With the sensible and honourable, a very slight hint only of all these cautions is needed; but such hints must be given in the interest of all concerned.

A real tutor and proper governess should, after consultation with the parents, so plan the pupil’s employments that every important subject should be duly shared between both. The nature of these employments is treated of in the technical portion of this book, and at this point, therefore, it only remains

to state what amount of responsibility each should assume in reference to the parents. Following nature as our sure guide, the tutor will be, of course, the *more* responsible party, and parents, if wise, will prefer to cast the responsibility of the position on the tutor rather than on the governess; and, by virtue of this responsibility, the governess must, of course, defer to the tutor. This deference will, no doubt, with anyone but a *real* lady, and a truly interested person, be difficult to arrange, and still more difficult to enforce. But there must be no mistake on this point. The tutor, if a gentleman, will soon see how far to assert his right to prior consideration, and how far to give way; but nothing will so much avoid *all* difficulty herein as the firm and decided attitude of the parents. 'In loco parentum' the tutor and governess stand to the pupil, as far as instruction is concerned. His welfare is their bond of union, and if that is not sufficient to bring about a good understanding, the parties to the dispute are unfit for their posts, and had better be removed. It is so very important that the pupil's mind should bear the impress of both male and female instruction—it is so absolutely necessary to the success which results from this really 'natural system' of tuition that the male pupil should have a female influence at work to mould him where the tutor would fail to impress him, and that the female pupil should have the stronger mind of the

tutor to guide her where her own sex would be at fault: that, however apparently inconvenient or costly, the arrangement *must* be carried out. In the long run, the parent will find it not merely the most convenient, but the cheapest, as it is the most successful known method of private tuition.

It would have been impossible, only a few years back, to have maintained such a system of tuition as this 'natural system.' It would have been ridiculous to attempt to induce parents to instruct their children by the medium of a gentleman and a lady, simply because, except in very extraordinary instances, it would have been impossible to have induced such persons to undertake the office of educators. But the world has since grown really wiser, or, perhaps, it should be said, has gone back to that old wisdom which honoured the position of the educator, and gave him a social status far above anything we even now consider either needful or, perhaps, proper. The female educator, however, is wholly a creature of *our* age, and has, after much struggle, begun to achieve a recognised position. Could she have been earlier linked with the male educator, she would have reached her present position still earlier. The governess of our day has been the child of *improved female education*, and, as that education rises, will be more and more appreciated. But she has had to fight the battle single-handed, and to emancipate her-

self from her duenna-like position by force of sheer pertinacity. Even yet the claim of the female educator to consideration is very generally slurred over, and must be so, until, as before stated, female instruction takes a healthier, because a *sounder* turn. When that comes, the race of governesses will be of a very different calibre to that now extant, and on this account their ranks will be filled by those to whom, now-a-days, the name of governess is very nearly synonymous with a bye-word and a reproach.

To the tutor the path to honour and consideration is still easier and more certain. The public examinations have utterly broken down the prestige of the 'school-system,' and still more will they effect this object, when, as must hereafter be the case, every school, public and private alike, will be examined by authority, and the state of every scholar duly ascertained. For what is the case now? The middle class examinations compel every master of a school to become, more or less, private tutor to his selected boys, to the manifest neglect of the rest—a clear treason against the very first principle of true education, which is, as we have seen, the *raising of the mass to every day practical utility*. If, therefore, only the able are to be raised to this point, or something above it, the ordinary must be debased. Public sense will, and in a measure does, resent this outrage, and the effect will be to place instruction on a far

firmer because on a more natural basis, and that is—with the exceptions before laid down—most certainly, in the youthful period, the mixed tutorial and governess plan—the ‘natural system.’ The details already given, and those which are to follow, will show that in a plan such as here urged there will hardly be a place, at least in the *youthful* period, for the aid of assistant-masters, by whom are meant teachers of special subjects, such as drawing, music, &c. But, as it may happen in many cases, that however willing parents may be to carry out the ‘natural system,’ it may not always be in their power to do so, and hence the instructional staff must be shorn of one or other of its pillars, of either the tutor, or the governess—assistant-masters will still play an important part. In the selection of such teachers the same principles must be observed, as laid down for the selection of tutors and governesses, only in a minor degree. The great principle, is, of course, that the *best* teacher is not simply he who is at the head of his profession, but he who, *sound* in his art, has the *tutorial mind* about him, particularly as regards the period in the life of the pupil of which we are now treating—from seven to fourteen years. At the adolescent period we may well demand the aid of the very highest ability. Now, on the other hand, let us rather choose what is sound, yet elementary.

The selection of assistant-masters is so limited by position, country, or town, &c., that rules can hardly be laid down for a choice, and indeed the absence or varying nature of this choice is one of the strongest arguments for the engagement of both tutor *and* governess simultaneously, whereby these difficulties are avoided. On the question of remuneration also, little can be said. It is mostly governed by local considerations, and, except in rare instances, is a matter of special arrangement.

The last member of the instructional staff is one almost unknown to modern days, but the revival of whose office would, where possible, be very useful, nay, almost imperative, in certain cases. The office alluded to is that of the '*παιδαγωγός*,' or 'guardian' of the child, whose title has been applied almost universally to the tutor or schoolmaster, however different their duties from those of the careful slave, for such the true pedagogue generally was. In the system contemplated by us, we desire to reduce to a practical every day resource the disjointed customs commonly found to exist in families of any pretension, and thus to avoid the discrepancies and annoyances consequent on want of method, even in small things. Hence we urge the regular employment of a 'guardian,' that is, a trustworthy, active, and cheerful man who shall take entire charge and control of the boys of a family at all hours but those

actually employed in study. He should superintend their rising in the morning, their commencement of study, their exercise—out-door amusements, return home, &c.; and, while *making it his business* to do this, he should be able to add to the instructional resources of the family in no small degree, as he ought to be competent to teach such arts as swimming, riding, gymnastics, rowing, fencing, drill, &c., and to accompany his boys when they begin to learn any of the usual field-sports of England. He should also be empowered to look after their habits of neatness and cleanliness, and, in a word, he should fill the position of *physical instructor* just as much as the tutor fills that of *mental instructor*. In the old times of England this office was often held by gentlemen who were then called ‘governors,’ and a very good office it might still be made by anyone fond of boys, active and able in mind and body.

Physical education of this kind should *not* be carried out by the tutor. He, indeed, should have a knowledge, more or less, of all these matters, so as to exercise a due control, but if he does his duty aright, the necessary mental strain will indispose him for additional fatiguing watching of this kind, and, indeed, so much is this felt, that very few *good* tutors will undertake anything of the kind, nor ought it ever to be demanded of them. If you desire real mental exertion, you must give facilities for mental

rest. The same observation applies equally well to governesses, and it would be a happy day for these too-often overtasked women if they could escape the office of duenna, which is far better filled by a distinct person, whose powers are not faded by continuous tuition, and who therefore is pretty sure to look much more keenly after the disposition and conduct of her charges.

Practically, the office of 'pedagogue' is too often filled by the head game-keeper or the groom, to the obvious undoing, out of doors, of all the training so sedulously practised at home. Hence, again, bad habits and bad language, if not taught directly, are not avoided, and the good old maxim of 'reverence' to children is wholly set at nought.

It may be objected that in urging the appointment of one, if not two, additional sub-offices, the 'guardian' or 'governor,' and the 'duenna,' whether they hold such titles or not, one is loading a household with inmates, and that one runs the risk of incurring the censure of the old proverb of 'too many cooks,' &c., to say nothing of increased expense, and many other inconveniences. In reply it must be urged that one is considering the *best* methods of carrying out the education of a family, regardless of objections on the score of expense or inconvenience, and this for two simple reasons, one of which is, that to such as *can* afford such arrange-

ments, and they are not so few as may be supposed, cost ought not to form any element of objection as weighed against the *real* education of their children, whilst to such as *cannot* afford the cost, it is always open to modify such requirements either by a partial adoption of them, or by some arrangement which will adapt itself to their means.

Of the *necessity* of a 'guardian' for boys there can be no kind of question. If the tutor should not be asked to take this charge, the parent *must* assume it. If the parent cannot, *some one* must, and that some one had better be an intelligent, reliable man, than a worn-out, and hence not a little discontented, tutor, whose combined fatigue and dislike to the task, however upright he may be, will hardly suffer that justice to be done to his pupils in *this* matter, which he so amply renders in all others.

The question is more difficult with regard to girls; but, if the mother be precluded from relieving the governess, she should, where possible, employ some person to discharge this point of duty for her. Both as regards tutor and governess, the more their duties are limited to positive instruction the better will that duty be performed. And this is the persuasion and practice of every *good* private schoolmaster in England. Scarcely a good school exists but has its old soldier who operates as the 'guardian' of the boys, to the immense benefit of the pupils, and the enor-

mous relief of the educators. What is true of the many may surely be true of the few.

From time to time, in this chapter, much has been said of the comparative cheapness of the tutorial system for a family. The most cursory examination of the ordinary school bills rendered for either the males or females of a family of good standing will prove this fact, and this is true however good the salaries given to tutor and governess. The 'guardian' and 'duenna,' or 'lady guardian,' may of course be remunerated on a lower scale, and their spare time may be usefully employed on other matters. The 'lady guardian' may often officiate as a superior housekeeper, and the 'guardian' as confidential steward; but in neither case should their other employments be allowed to militate against their duties to their charges, whose interests are paramount; and in no case may these 'guardians' be *menials*, to be ordered about by their charges, as in that case their influence is at an end. They are warrant-officers of the ship in which the father is captain, the mother commander, the tutor first lieutenant, and the governess the second lieutenant; and as such they demand respect, as holding due, though delegated, authority.

Not only will the expense of the tuition of a family be lightened by the adoption of the plan suggested, but the *quality* of the education given will

be immensely superior. It will, moreover, be even, continuous, easily controlled, and *certain*. A school is as much a lottery as marriage. No 'prospectuses,' however flourishing, no sounding titles, no grand houses with 'thirty-six acres' of land attached (whereof, most likely, not one is really at the service of the pupils), can secure kindness, temper, sound tuition, superintendence really judicious, or protect a child from contamination, idleness, and neglect. Where masses are operated on, the feeble in intellect or body go to the wall, and often the gifted are stunted, and much precious time lost. No fallacies as to 'seeing the world,' 'independence of character,' 'manliness,' &c., can hold ground against the fact that schools, as compared with private tuition where a full system can be worked out, are almost wholly inoperative. Schools are necessary to certain classes of society, and for certain individuals. The best that can be urged in favour of one school more than another is, that the one does *less harm* than the other. The amount of *positive good* is always problematical, the amount of *positive wrong* always certain; and this is equally true of the public as the private school, but, at this period of youth, the private school being more generally resorted to, our remarks have a peculiar reference thereto. On the whole, a dispassionate enquiry into the expense, success, time occupied and time wasted, of the private tutorial

system as against the school system, cannot fail to result in favour of the former—where, that is, fair justice is done on either side, and the tutor is as untrammelled as the schoolmaster, and where the parent places his child as entirely in the tutor's hands, for good or evil, as he does in those of the head master of a school.

And now, at length, pupil and mother may enter the schoolroom, and without dread, without servile flattery, or without any suspicion of that *commercial* anxiety which promises so much and performs so little, be introduced to the educators ; and the little pupil, drawn gently and cheerfully along, may enter on that ever-improving career which is, at adolescence, to return him to the parents and to the world a well-educated, happy, high-spirited and highly-principled lad, as ready with his hands as with his head, and fit for either the active duties of life, or the more tranquil career of the scholar—the ripe material whereof to form the statesman, the priest, or the soldier, as they are known to and honoured by Old England.

To sum up, in conclusion, the contents of this second chapter : we have considered the feelings and the duties of parents on their child's entrance into the 'English schoolroom ;' we have seen that a parent may not *instruct*, except when there is a specialty to be taught ; we have pointed out the

danger of amateur aid, as opposed to professional instruction (by which amateur aid is meant such instruction as is neither trained, remunerated, or responsible to authority); we have discussed the relative positions of parent and instructors; then we have treated of the principles on which a tutor and governess should be chosen, and of their respective qualifications, recommendations, and position in relation to their duties; we have compared the advantages bestowed by positive and formal 'training,' as against the native tutorial 'character of mind,' and have pronounced, with reservations, for the latter; we have discussed the relative positions to one another of the tutor and governess; we have argued in favour of high consideration for both, and shown how increased respect for the educator is the result of improved general education. The claims of assistant masters have been advocated, and the principles of their selection stated. Lastly, we have taken up the subject of physical education, and have shown how needful distinct instructors are in this branch of education, and with this have interwoven considerations on the 'guardian' and 'duenna.' In conclusion we have gone into the question between schools and private tuition as to expense and results, and have given in our strong adhesion, also with reservations, to the latter.

In what follows we shall treat of the fabric of the

schoolroom and its necessary adjuncts, and show what *ought* to be done herein for the health, comfort, and advancement of the pupils; and we shall give hints in aid of the adaptation of existing rooms for this purpose, striving to prove that in this matter, as in all others, scale is no object, but system imperative; and we shall endeavour to show how these material or constructional points react on the *mental* as well as the *bodily* condition of the pupil.

CHAPTER IV.

EDUCATIONAL BUILDINGS AND THEIR ACCESSORIES.

A GREAT deal of what is about to be said on the subject of the fabric of the 'schoolroom' and its adjuncts, must, of necessity, be laid down by way of *general* propositions, to be restricted or expanded as most convenient to the person adopting them, just as a photographic portrait may now-a-days be enlarged to the life-size of the person portrayed, or diminished until he becomes a mere microscopic speck, all but invisible to the naked eye. As the portrait continues a portrait however minute, so will the schoolroom preserve its character however reduced. In fact, *scale* is not so much to be considered as a systematic application of the same principles in the case of the few, as are found useful, nay, indispensable, in the case of the many.

On the same principle then, which we have followed in describing a *real* tutor and governess, we now proceed to consider the *real* not the factitious schoolroom; that is, not a room, or set of rooms made use of for ordinary purposes, and at certain hours appropriated to the purposes of instruction,

but a room or set of rooms devoted solely to the reception of pupils, tutor, and governess, for educational purposes. Of old, or rather in times not very remote, the same carelessness as existed in the matter of early instruction, existed with regard to the buildings where it was carried on. We, in *our* day, have gone back to the tried wisdom of such men as William of Wykeham, Chicheley, and others who thought nothing too good for the edifices in which their noble foundations were to dwell and study. It was reserved for a later and a meaner age to thrust away the school into any hole and corner, just in the same way and in the same proportion as it degraded the instructor. *We* have awakened to some sense of our shortcomings in both respects; and now buildings are everywhere rising up as homes for our revived schools in which every convenience is carefully studied, and every possible advantage taken of any method that can secure to the pupils those indispensable requisites, light, warmth, and ventilation. The fashion has spread even to private schools, the best proof of the fact being that no small number of private schoolmasters have embarrassed or even utterly ruined themselves by their anxiety to cope with the public demands in this respect, and we now see private schools lodging their pupils with an attention to these three great requisites, an anxiety for every conceivable decorum, and a lavish expense

even on matters indirectly connected with the school, that a few years back was wholly unknown, and which, if known, would have been remorselessly ridiculed as utterly needless, and indeed objectionable. We cannot wonder at this if we consider how short a time has elapsed since our soldiers and sailors were as little cared for as the 'beasts that perish,' and were almost as badly, if not worse, housed or berthed. All these social changes betoken an improved knowledge of what *ought* to be done, and an increased energy in carrying out what is right, quite at variance with the 'laissez aller' mode of half a century ago, when anything was good enough for soldiers, sailors, and schoolboys.

The movement, in a great measure, has been from below upwards, and hence is only just beginning to reach the higher classes of society, who have hitherto shown themselves either indifferent to, or utterly ignorant of, those essentials to *Life*, in its fullest sense, that have formed the unceasing study of the class below them. Hence we not only find many noblemen and country gentlemen not merely content to *exist*—one cannot say *live*—in the most incommodious, ill-drained, ill-ventilated barns of houses, grand enough externally, yet 'very' whitened sepulchres within, but exhibiting in the construction of the farm-buildings and cottages on their estates a recklessness as to the three great requisites

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of light, warmth, and ventilation, which would be morally and socially *criminal* did it not proceed from intense ignorance or stolid indifference. Of course if these matters are not understood or cared for at the hall they will not be at the cottage, and hence the severe contests that have been waged by the clergy and others with the squirearchy, backed by the farmers, against anything like improvement in parish and other school-buildings. Common sense and common decency have at length triumphed over prejudice and interested ignorance, and in many parts of England the school-buildings are perfect models of what such edifices *ought* to be.

It is much to be wished that this good spirit of reform had spread further and *higher*. The rooms usually set apart as schoolrooms in houses of any pretension, and even of great pretension, are, in most instances, the very worst that can be picked out. They are mostly the dullest, the dampest, the poorest, or the most useless chambers in the whole building. 'Any room is good enough for a school-room'—such is the almost universal cry when arranging the accommodation of a great house; and even when such is being built, schoolrooms are about the last chambers to be considered. How much, then, it may be asked, of the idea of gloom, weariness, and wretchedness, usually connected with instruction by children of all ages and ranks, is trace-

able to the miserable rooms in which it is too often carried on. Take a child out of the bare-walled, bare-floored, dully-papered, dimly-lighted back-room usually devoted to the schoolroom, where tears, and headache, or at best listlessness, are the daily accompaniment of his mental toil, into his mother's warm, well-lighted, cheerful boudoir, where every object is light, airy, and gay, and see how his spirits will rise, and with it his appetite for mental operations. The weary 'exercise,' the 'hard bit' of Latin, the tiresome 'long sum,' lose half their difficulties by the change, and the little mind fully *thawed*, grasps with ease what before it could but ill, if at all, appreciate. And no wonder. Light, warmth, and ventilation are all as necessary to the mental development of a child as they are to the blooming of a flower. The proof is, that the contraries of these—dimness, cold, and closeness—all react through the body on the mind and depress the mental powers, and hence become, so far, *mental tortures*, and by the cruel and wicked have been so used in every age of the world, especially as regards children, whose intuitive dread of 'the dark' is a fact well known.

Why, then, in these matters should the children of the upper classes be worse cared for than the children of the poor? Why should a parent who loudly professes that no cost shall stand in the way of the

real education of his child too often persist in the continuance of such influences as blanch the child's cheeks while they stunt his intellect? Simply from want of consideration. In his own rooms there is everything that can cheer, warm, and even excite the mind. He forgets that what is a necessity to *him* is just as much a necessity to his child, but, of course, in a minor degree. Just as the parent must have food, so must the child; but no one in his senses would think of putting before the child the dishes and beverages of the parent: still the *foundation* must remain the same—good meat, good bread, good water. So, too, the child demands as much, if not more, than the father or mother, of light, warmth, and ventilation.

It will, perhaps, best express our opinion of what an 'English schoolroom' *ought* to be if we describe an ideal schoolroom, such as we may suppose a wealthy peer or country gentleman, about to build a really effective residence, would suggest for the consideration of his architect as proper to be embodied in the plan.

Presuming that the mansion is to be built with a centre and wings much after the fashion of the letter H, we would endeavour to secure a portion of one of the wings on the garden front, remote from the grand approach, the reception-rooms, and the offices. We would ask the architect to cut off all approaches

from the *house* side except two, one of which should lead directly to the library and boudoir, the other to the offices. We should request that the schoolroom should be on the first floor, and that the space beneath it and the ground should be divided length-ways—one portion forming an arcade, and the other a long playroom, at either end of which small rooms should be cut off for the laboratory and carpenter's shop. At each end of the arcade, which should be slightly raised above the level of the soil, and should open into a garden, should be two short staircases leading to the private rooms of the tutor and governess, who should have their places at either end of the schoolroom. At the foot of each staircase should be a neat lavatory, or dressing-room, with a closet for dirty shoes, caps, &c. On ascending the staircase, most remote from the house, the boys of the family should find themselves in a small corridor, and before two doors, one opening into the schoolroom, the other into the tutor's room; the object of this arrangement being that, previous to passing into the schoolroom, each boy should report himself to the tutor, who would satisfy himself of the pupil's neatness and cleanliness, or else send him back again to the guardian, under whose charge are to be the lavatory, play-room, &c. The same thing should occur to the girls of the family, who should, however, find three doors in *their* corridor, those opening

into the schoolroom and the private room of the governess, and a third communicating with the interior of the house, with the boudoir, drawing-room, library, &c.

On entering the schoolroom it would be seen that it was a long lofty room, with a sort of daïs at each end, and in the centre such a kind of fire-place stove as is seen in the British Museum, the Library of the Inner Temple, &c. This kind of stove consists of two open fire-places set back to back, the flue from which descends through the floor. The object of choosing such a stove is to assist the ventilation of the room, and to allow the bright, open, cheerful fire to be seen. Nothing is so depressing as those hideous black stoves, which either get insufferably hot, or afford no heat whatever. Their very *appearance* is against them; and appearances in a room have very much to do with its cheerfulness, or the reverse. Facing these fire-places should be the table-desks of the tutor and governess, and on either side of each table-desk should be placed two other tables—the whole being arranged so as to form a hollow square, the centre occupied by the fire-place, the tutor and governess, when sitting at either end, being *vis-à-vis*.

The schoolroom being lighted only on one side, square tables would be placed in each window bay, so as to secure side-lights for drawing, work, &c. The wall-space between the windows would be occu-

pied by bookcases, closed by doors, the panels of which should be filled by *strong* brass trellis work, so that the titles, state, &c., of the books within may be clearly seen. Each bookcase should rest on two drawers, furnished with locks, for the reception of papers, pens, pencils, &c. Below should be a cupboard without shelves for slates, atlases, portfolios, &c.

On the wall-space opposite the windows—which space is only to be broken at the tutor's end by a small door leading to a staircase communicating with the offices—should hang black boards, maps, &c., and there should also be large slates, set in frames, which permit of adjustment to any given height, for demonstrations in Euclid, arithmetic, &c.

The object of the *daïs* at either end of the room will now be seen. The room being to be covered with 'kamptulicon,' which deadens sound, the *daïs* secures a certain amount of *resonance*, and, what is more, *publicity*. On the *daïs* opposite the tutor should stand a small organ of two rows of keys, and fully supplied with pedals, whether acting on a pedal organ, or only pulling down the last two octaves of bass notes. It should have a distinct swell, however small, and the bellows should be worked by the simple hydraulic apparatus now so commonly in use, which would be fed by a pipe passing through the ceiling to a cistern in the roof of the house, the

waste water escaping into the cistern of the boys' lavatory.

On the dais opposite the governess should stand a good grand piano, a harp, or a small harmonium, according to the taste of the parent. The dais, in either case, should be well raised from the floor, and be accessible by a step or two at either side, the front being utilised by being fitted with cupboards, in which the music of each pupil should be kept distinct.

Such would be the *general* appearance of the schoolroom on entrance into it. On examination it would be found that the stove was fed with fresh air, by means of a pipe passing under the floor from an opening in the external wall, and over each of the two hollow half-squares formed by the stove and table desks, a large opening would be seen communicating with the flue. From the centre of each opening would hang a pendant chandelier, capable of being raised or depressed at pleasure, and, preferably, lighted with gas. The roof of the schoolroom would also be found to be coved at the sides, in which coving, at regular distances, should be placed, carefully balanced, Arnott's ventilators, communicating with the outer air by openings in the walls, and within this coving, but hidden by it, a similar but larger ventilator would be placed in the flue of the stove, which would run up inside the partition wall.

To prevent drafts in the length of the room, the entrance doors of the schoolroom would be furnished with outer baize doors.

The effect of this system of heating and ventilation—the plan has, so far as the ventilation is concerned, been tried on a large scale and found perfectly successful, and can therefore be confidently recommended—would be that the fresh air would enter from the top of the room on the window side of it, and would be warmed in its descent by the stove, which, being quite independent as to its supply of air, would not be subject to down draughts. The air, when warm, would ascend and depart by the ventilators, or by the openings above the chandeliers, and pass away up the flue. The stove being low, a stratum of warm air would bathe the lower part of the body of each occupant of the room, while his head would be freed from any oppression on the part of the ascending warm air by the ample provision for its escape, and by its dilution with the pure air constantly pouring into the chamber. In this method ventilation is secured not merely in the day time, but also at night, as all impure products of the chandeliers are carried away at once; and hence not only a purer atmosphere, but a more brilliant light, from the presence of more oxygen, will be found to be secured. Even in the summer the ventilation of such a room will be found to require little or no aid

from the windows, which, however, can be made to let down from the top, so as to increase when necessary the supply of air.

The coving of the ceiling of our schoolroom will, if well managed, give a certain grace to the room, and the openings for the ventilators can be so arranged as to contribute to this result, which will be enhanced by the ceiling and coving being painted in the foreign fashion with some of those cheerful and quaint devices which give the commonest German or Italian chamber so much character and elegance.

It will be found very advisable to wainscot such a room all round to the height of the bookcases, which should not be too elevated, so as to avoid all mounting on chairs, &c. ; or perhaps, preferably, only the wall-space opposite the windows need be wainscoted, the use of the wainscot being to prevent the breaking of the plaster of the walls by black boards, easels, &c., falling against them ; and the cornice of the wainscot, which last should be about eight feet high, will be found very convenient to hang maps from. A pair of large handsome globes, thoroughly furnished with all necessary apparatus, should, with mats for the feet in cold weather, complete the furniture of our schoolroom.

Before quitting the schoolroom the important point of light is to be considered, and while hereon we shall do well to consider the *aspect* of the schoolroom.

We have said that our chamber is to have side-lights, only with a view to drawing, work, &c. To light such a room as we contemplate effectually, the windows should be very large and lofty, and considerably higher from the floor than windows usually are, so as to throw the shadows of the occupants as much as possible down on the floor, and as little as possible on the wall opposite the windows, with the view to illuminate clearly and sharply everything which is to be hung on that wall. This arrangement will necessitate considerable loftiness in the room, which should not be much less than fifteen feet at the sides up to where the coving springs, and eighteen feet in the centre. The room itself should be about as many feet wide as it is high, and about twice as long as it is broad, as we have to allow for the dais at each end, and perhaps even this length may be advisably increased; but this is a question for the architect, who would settle the proportions so as to avoid giving too much of the gallery character to the room, and at the same time secure space enough for the avocations of the occupants.

As to the *aspect*—since it is not likely that the mansion would face due north and south, but, most probably, have a cant to the south-west so as to give the garden court as much of the sun as possible during the afternoons, we should choose for our schoolroom the south-eastern wing, so as to receive

the morning sun obliquely, and almost to be screened from the mid-day and afternoon heats. And this aspect will be found advantageous in winter, as then the morning sun will enliven the schoolroom and give it all the light it wants at the hours it most requires it; whereas, if the south-western wing were chosen, the room would be in shadow all the morning in the winter, and in summer be intolerably hot in the afternoon. From the northern wings the schoolroom is shut out, as *they* command the approach, and generally consist of reception-rooms on the west side, and of important offices, leading to the stables, &c. on the east.

It is almost unnecessary to mention that the windows, though furnished with blinds to mitigate the light, should be curtainless, as most generally all the light obtainable will be required, and the very height of the windows from the floor will be a security against drafts.

Such a room as this will be found to be most effective as a schoolroom, and very useful in holiday time, or on particular occasions, as a music or concert room; the lighting, ventilation, and arrangements permitting a considerable number of spectators to assemble, without either inconvenience or any other trouble than the removal of the tables and the importation of a few chairs or rout seats.

We must now say a few words as to the *School*

Library, destined to occupy the Central Bookcase, and which may, in such case, dispense with the cupboard and drawers below. It is clear from the arrangements already mentioned that our schoolroom is to be, exclusively, a place for *mental*, not bodily, action or improvement; and hence no playing or sports of any kind are to be permitted in it, those being amply provided for elsewhere. It is, therefore, to be kept perfectly neat, quiet, and orderly, as becomes a place dedicated to the mind, and the *mind only*; but for the mind, as for the body, amusement must be provided; and hence the paramount necessity for the *School Library*, which should, when once well selected, be carefully replenished from time to time, and out of school hours be unrestrictedly accessible to the pupils.

As children, at the various stages of their growth and mind, have very various tastes, allowance should be made for this variety. Hence the lower shelves of the school library should be well stocked with illustrated books of all kinds, from the simplest 'picture book' to works containing views of foreign countries, works on natural history, mechanical arts, &c. The younger children will never tire of looking over these books, and acquire by the very inspection an immense fund of useful knowledge. Of course they must, in a great degree, be superintended by their 'guardians,' to prevent damage, and the abuse of

their much-coveted privilege of '*turning over for themselves.*'

The middle shelves should be filled with the many excellent works of boyish adventure now current, and with the simpler forms of fiction, such as is represented by Miss Edgeworth's works, and minor history—for example, '*Tales of my Grandfather.*' The higher shelves may be dedicated to healthy grown-fiction—such as Sir Walter Scott's novels (especially)—and our great essayists. Then will come historians, selections from our poets, and the usual books of our old writers—such as Izaak Walton, Fuller, Herbert, but above all Shakspeare (Knight's edition). We shall do well to add several illustrated works—for example, '*The Pictorial History of England,*' and the many excellent and pleasant books which treat of our own country, not merely as it *was*, but as *it is*. Such again are, '*The Book of the Thames,*' by Mrs. S. C. Hall; '*The Parish Churches of England,*' by Brandon; '*The Land we Live in,*' by Knight; and the various publications about the archæology of England, as on this kind of knowledge rests much of the proper understanding of our elder authors, the study of one's own country giving a zest to its history which can be gained in no other way.

A shelf, too, should be dedicated to works of popular science, chemistry, geology, and botany. For example, Spencer Thomson's '*Wanderings*

among the Wild Flowers,' 'The Chemistry of Common Life,' Maury's 'Physical Geography of the Sea,' Hugh Miller's works on geology; and such books as Pepper's 'Playbook of Science,' Piesse's book on the application of chemistry to parlour magic, &c., should find a place on this shelf.

Last, not least, should come a division entirely devoted to matters bearing on religion, as well as direct religious books. It will be as well if this division be kept apart, and that, ranged side by side with the Bible and the Prayer-book, and like them for *every-day use*—not, in any wise, to be imprisoned all the week, and only to be brought out on Sunday—should be a selection of such works as reflect, not merely the peculiar religious bias of the family, but also side by side with these, so as to avoid the cramping effect of essaying to guide religious thought into one groove only, should be works of general acknowledged *Catholicity of Spirit*. There should be a place for Jeremy Taylor, Fuller, Law, Bunyan, Bishop Wilson—not, of course, for their *whole* works, but for such portions, for example, as were published by the late Mr. Pickering, and which one may well term 'Religious Classics.' There, too, should be 'Travels in Palestine,' Kitto's 'Dictionary of the Bible,' or Smith's more modern work, Books on the Nations commonly referred to in Scripture, Layard's 'Nineveh,' and other works of the

same class. The shelves should hold but few works of Biblical criticism—*none* of controversy—but such books as White's 'Eighteen Christian Centuries,' Willmott's 'Christian Poets,' the beautiful allegories of Adams, the admirable 'Scripture Readings' of Chalmers, the 'Undesigned Coincidences' of Blunt, and other such *really* healthy religious works.

Such books as these, and many others which will occur to every Christian parent, should occupy the upper shelves; lower down should come a selection of works of a simpler kind. Of these it is impossible to give even the very briefest list, their number being as infinite as their tendency is good, however indifferent, or even bad, may be their execution.

To close the book-case. Lowest down should be *many* pictorial books on the Bible—Schnorr's 'Bible Pictures,' and such like books. Many will have as companions, on the one hand, Mrs. Jameson's 'Sacred and Legendary Art;' on the other, the simplest Bible 'picture books,' as through the *eye* will come the knowledge of Bible facts, just as readily, and perhaps more fixedly, than even all other facts. If pictures, especially sacred pictures, have been excused in churches, on the ground that they are the 'books of the poor and unlearned,' still more are they to be considered as the books of the child. It will, however, behove the parent to watch lest there should be admitted anything of a vulgar or

irreverent cast: just as good taste and common sense revolt at singing psalms and hymns to vulgar melodies, so vulgar pictures are to be avoided. In this matter the *best* art is the *only* art admissible.

We will now quit the schoolroom, which we have striven to make as light, warm, cheerful, and complete as possible. We have gone fairly into detail; but there are yet many minor matters to be thought of, which will be considered in their proper place.

Passing over the private rooms of the tutor and governess, which, we may be sure, will, by the family that adopts our suggestions as to the schoolroom, be made as comfortable as possible, only hinting, in case such matters *might* be overlooked, that each room ought to contain, in addition to other furniture, a good book-case, a study table on pedestals of many drawers, and a comfortable easy chair—we will descend to the arcade, and see what should be done for our pupils there; and, considering that we now enter their domain more particularly, we must beware of oversights, or we shall not only hear of them again, but directly and indirectly they will be visited upon us—youth having no mercy on incomplete or stunted work—since what it understands, it will have, as it should have, of the best; for at this time of life, as in old age, material things, and not the ambitions or illusions of middle age, which dis-

pense with externals, hold a powerful sway over the body and soul of man.

Descending the stairs at the tutor's end of the 'Schoolroom,' we pass through the 'Lavatory,' with its neat fixed basins, supplied with hot and cold water, its strong mat for dirty feet, and its cupboard for dirty boots, which are to be exchanged for slippers at night time, or on wet and dirty days. There will be attached to this lavatory a water-closet and other conveniences, so arranged as to utilise the waste water from the lavatory cistern, or the hydraulic apparatus in the schoolroom above. This lavatory, a little but important chamber, is to be under the especial charge of the 'guardian;' and *through* it, and in no other way (except by special invitation or order), is the male pupil to pass into the schoolroom, or even the house. The saving of time, rebukes, and wear and tear of furniture, will quite compensate for the apparent imperiousness of the rule—to say nothing of the pleasant feeling on the part of the pupil when sitting down to *mental* work with a clean and refreshed skin, hair well arranged, and clothes of which he is not ashamed, instead of rushing into school, hot, dirty, and uncomfortable, as is the wont of many. *Everything* will be found to benefit by this arrangement, particularly books, maps, and drawings, the keys of the piano or organ, and the temper of the tutor or governess.

A step from the lavatory brings us into the 'arcade,' which should be strongly tiled or flagged, so as to permit, with impunity, plenty of rough usage. Asphalte should be avoided, as it wears into holes, and speedily requires repairs. According to the style of the mansion, so of course will be the piers of the arches forming the arcade; but the lighter the better, as the playroom will require to be lighted from it. This arcade, or rather cloister, will be found to be a very pleasant place on a hot summer's day, and, in the moist dripping days of autumn, or the deep snows of winter, the most admirable place for exercise. It should be raised clear of the soil, so as to be perfectly dry, and between it and the garden should run a low dwarf wall, partially filling up the spaces between each pier. In the centre arch this wall should cease, and a few steps should lead down to a broad gravelled walk running straight through the garden to the playground, of which more anon.

Opposite the central arch should be the door of the playroom—a long chamber lighted by windows opening on the arcade, and protected internally by strong iron netting of a fine mesh, so that nothing may be feared from a stray ball, and the glazier not be too often called into requisition. Here should go on all the fencing, boxing, dancing, drilling, &c.; and hence there should be one or more presses, set flush with the wall so as not to take up room, to receive

and preserve all the necessary apparatus of gloves and foils, masks, pads, &c. These closets may be so contrived that, while cutting off some small space in the laboratory or carpenter's shop, another cupboard in wood may be placed on the top of each of them within these rooms, since they will not need to run up to the ceiling. These cupboards will be found very useful for stowing away out of ordinary reach things that are not to be touched — glued articles that *must* dry, and solutions that *must* crystallise in peace and quiet.

The more bare of furniture the playroom the better. It must not be papered or wainscoted, and need not be plastered. It should, however, be painted—not whitewashed, so as not to injure the clothes of those who are sure to be rubbed against its walls. It should contain no fireplace, nor need it be warmed in any way; but a large ventilator should be made in the ceiling, communicating with the stove above, so as to draw off the consumed air, which will enter fresh in sufficient quantities if the top pane of each window be hinged and set open from the *outside*. The windows should be made to sink, when desired, altogether into the sills, like sliding shutters, so as to give the utmost amount of air in hot or close weather, such as is often found to accompany a damp and dirty state of the soil when outdoor games are impossible.

Two doors open out of this playroom at either

end, but set in the corners diagonally, so as to cut off the angles of the playroom on the side opposite the windows. They should be small and strong, and when open should lie flush against the schoolroom wall, so as not to encroach on the laboratory or carpenter's shop.

The fittings of the laboratory require some notice in detail, as do also those of the carpenter's shop. In both these must be fireplaces, the flues of which will pass into those of the private rooms of the governess and tutor. The primary requisite in a laboratory is, of course, the furnace, with its sand-bath, hood, and, if possible, small still for water, which can be fed from the lavatory cistern. The furnace need not be large, but should be set in fire-brick, and by its side should be a good coal-box. The only entrance *below* from the offices to the arcade and its chambers being through the laboratory, the supply of coal &c. can be easily renewed, and the shavings from the carpenter's shop can be swept up and placed in a hamper, so as to be ready at all times to feed the furnace fire.

All arrangements connected with the laboratory being always to be carried out *under the eye* of the 'guardian,' the communication between the offices and laboratory must be closed, except at such times as may seem fit to him. The opening into the schoolroom from the staircases leading to the offices

will suffice for all the domestics, who will enter thereby to carry on their duties.

As it is not desirable to increase fires, against the back of the furnace may be set a wrought iron self-supplying boiler, which will furnish both the boys' and girls' lavatory with hot water, and it will not be amiss to have on the side of the sand-bath, away from the sill, a small blacksmith's hearth and bellows, the nozzle of which last can be turned at pleasure into the furnace proper. A good anvil secured on a pile, passing through the floor into the ground, tongs, and a light hammer or two, will all be found useful.

The laboratory will be lighted from the arcade like the playroom, but it will be advisable to have the window of this room, as also that of the carpenter's shop, high up in the wall, so as to avoid irregular entrance thereinto; and as photographic processes will go on within from time to time, a strong frame should be hinged to the window covered with black cloth, with one round hole in it closed by deep yellow stuff, the whole so made as perfectly to exclude the light. A thick curtain should likewise hang over and close the doorway when required; and thus, even when a person enters from the playroom, there being a triangular space between the playroom door and the wall of the laboratory, no light will penetrate to disturb the delicacy of the photographic operations.

Perhaps, next to the furnace and sand-bath, the

most important part of a laboratory is a good sink, well provided with a strong rush of water, with a long flexible tube screwed on to the water-pipe just above the ordinary tap, and controlled by its own smaller tap, to secure the thorough washing of bottles, for which ample racks should be provided over the sink.

In the centre of the laboratory should stand a strong table, with drawers for bibulous paper, napkins, corks, spatulas, 'et id genus omne' of chemical et ceteras, which are not only useful, but indispensable. On the table we should find strong retort stands, delicate weights and scales, a wooden stand—something like those made to exhibit flowers in, only on a smaller scale—containing small bottles of the commoner tests, and on the side of the room, opposite the furnace, should be a cabinet which will lock securely, containing all the more valuable chemicals. To prevent accidents, the door into the laboratory from the offices should bolt on the *inside*.

In a laboratory the ventilation is *most* important. To carry off noxious fumes, the smoke of the smith's hearth, &c., the hood should be made very large and come down very low, so as just to permit it to clear the head of a grown man. The vapours are carried off by an aperture in the brickwork of the flue, in which an Arnott's ventilator may be set, but more commonly it is left quite free. But as from the

operating table fumes arise which will hardly escape by the hood, a large and powerful ventilator should be placed in the centre of the ceiling, communicating, but high up in the wall, with the flue, as in the schoolroom. As there will rarely be any use for the laboratory at night, no provision for lighting it need be made, beyond the window, which should be as capacious as possible, though high up.

Under the window should be ranges of shelves for the photographer's dishes, baths, &c., and a distinct cabinet for all his apparatus. A small dresser will be found very useful for this kind of work, which will of course be generally carried on in the summer, when the laboratory is no longer used for chemical studies.

Such a laboratory thus fitted up, neatly and simply, will only require to be supplied with the necessary glass objects, retorts, test tubes, &c., a good carboy or two of raw acids, some black oxide of manganese, a few good crucibles both of iron and Stourbridge clay, &c., to enable a variety of interesting and useful experiments to be pursued. The same kind of hydraulic apparatus that blows the organ bellows may be applied to the smith's bellows, or a small toy steam-engine may blow a small fanning machine, which will not only enable much to be done in metallurgy, but which can, by a flexible pipe and screw nozzle, be adapted to the blowpipe. In a word, the necessary parts of the laboratory once provided, the expansion

and improvement of its resources is only a matter of time and money.

The carpenter's shop is a more simple matter. The fireplace may advantageously be dispensed with here, the glue-pot being heated at the laboratory furnace, and kept hot by a naphtha lamp or some similar contrivance. The flue, however, should be retained for ventilation, and a small close stove may be placed in it, or only a plain shelf or slab of iron or stone. In the centre of the shop should be the bench. Under the window, which should be large and wide, opening outwards like a French window so as to give plenty of air, should be the lathe, not too complicated or expensive—iron-bedded, however, and strong. To the lathe may be fitted small grindstones, a neat rack for turning tools, &c. A large block of wood, not unlike a butcher's block, will be very useful in this shop, and should be placed so as to rest on a brick pier built up below the ground to the floor. On this block many articles may be cleft, nailed, bolted, &c., without that din which is the bane of the carpenter's shop, and which to those not engaged in the actual constructions is so wearisome.

Around will be tools, saws, planes of all kinds, chisels, gauges, gimlets, all neatly ranged in racks along the walls, such tools as can be suspended being hung on nails, the planes lying on shelves. We

shall say nothing of any drawers or presses, as the first thing the young carpenters must be taught to do is to construct these articles for themselves. Indeed, the whole of the carpenter's shop should show the 'constructional' abilities of its owners: nothing save the bench, lathe, tools, nails, and a supply of hard and soft woods, should be bought—all the rest they must do themselves; but that done, let them take in hand Mr. Kingston's capital 'Boys' Book of Boats,' and try their powers in building a vessel; or the 'Handbook of Turning,' and see what that wonderful instrument the lathe can do. This occupation, varied with a little smith's work at the forge in the laboratory, a little brass casting in the sand-bath, and a little glass-work with the blow-pipe, will provide ample amusement and employment for the wet days of summer and autumn, just as the laboratory will for the dull days of winter.

We leave now the laboratory and carpenter's shop, destined to give so much healthy pleasure, so much sound practical instruction, and yet to create so much needless terror of cut hands, or acid bitten garments—(it should be mentioned, by the way, that for the laboratory a good calico apron made to hang from the neck and secured round the waist, and calico sleeves, are *indispensable*)—and we pass on to the girls' staircase, *past*, but not *through*, their laboratory, which, while it preserves the character of the

boys' lavatory, should be more fitted as a ladies' dressing-room, with all its little conveniences of swing-glass, toilette table, &c. Should there be space enough, a very pleasant arrangement of this room may be made by making it communicate with a bath-room, which need not exceed the size of an ordinary closet, but be floored and lined with white Dutch glazed tiles: above, in the ceiling, may be a shower-bath, below, taps for hot and cold water. The comfort of such a bath for growing girls, in hot weather, and one not necessitating the use of the *regular* bath-rooms of the mansion, will be easily understood; the boys' bath, for summer, will be mentioned hereafter. In winter, the regular bath-room is better suited to *them*. In both lavatories, and especially at the door of the girls' bath-room, throwing light into it through glazed panels, should be a strong gas jet, turned off and on, not with a tap but with a *key*, which should be in the keeping of the 'guardian' either male or female.

While the boys' staircase may be of stone or iron, the girls' should be of wood, and carpeted. Such a distinction may be thought 'finikin,' but it is not so intended. The girls' lavatory is more a part of the *house proper*, and may be so considered and used on occasion. Hence its privacy should be secured by a good door opening *inwards* from the cloister, while the boys may rush through an ordinary swing-door

into *their* lavatory without ceremony. Such distinctions, as tending to preserve the decorum of the sexes—a matter which cannot be too early insisted on—are not unimportant.

Returning from the ladies' staircase which we have no occasion to ascend, we now stand in the arcade, or cloister. Here should be kept the targets for archery, their stands, the bowls, the quoits, the fishing-rods, landing-nets, the 'grace' sticks, and everything that pertains to outdoor matters, ranged on brackets, or hung to pegs. We will not loiter here, however, but pass down the steps into the broad gravel walk of the garden, which should be continued until it ends in a terrace walk, running parallel with the cloister. This terrace walk would be bounded by a low wall, with here or there a rustic seat for the tutor or governess, who, when resting there, can give an eye to the children and their guardians in the play-ground below, which should be accessible from this garden by an inclined plane, not by steps.

The play-ground may be simply a long strip of ground with turf in the centre for cricket, or this noble game may be better relegated to the meadow farther on, where a space may be prepared for it, and the turf centre of the play-ground turned into a pleasant bowling-green with archery butts at the end of it near the offices, the back walls of which

may be furnished at the coping with a netting of iron stretched on slight wooden supports, so as to prevent the loss of arrows. All around the turf centre should, however, run a broad gravel walk, and behind the butts and against the walls of the offices it may be flagged, and two large brick buttresses set out from the wall at right angles, so as to make a fives' court. The grass of this turf centre should be kept beautifully fine and short, and at the end opposite the butts, a turf bank should be curved round the green, and planted at the top. This will not only screen the archery ground from the general garden, but afford a pleasant lounging-place in the summer for the family and their friends whence to watch the shooting, the bowls, or the game of 'grace.' A hundred yards of turf should be allowed, and the return butt should be set at the further side of the green, so that spent arrows may fall into the turf bank, and away from the spectators. The butts should not be more, for young people, than sixty yards apart.

Passing from this archery ground, we arrive at the spot sacred to gymnastics, with its leaping poles, parallel bars, frames of ropes, &c. Beyond this comes the meadow (the cricket-field hurdled off from it), and at the end of the meadow the bright trout stream, broad but not deep, with, perhaps, its lake not far off. If this should be so, of course we shall

see the boat-house, and be told of a light fast 'gig' therein, adapted either for a pair of oars or two pairs of sculls. The 'gig' should be fitted with a *moveable* seat and cushions for ladies, which can be removed when the boat is simply wanted for practice. Doubtless in the trout stream we shall see a light 'punt' hanging on to the bank; if so, we will step in and be ferried across to the boys' bath, which lies between the opposite bank of the stream and a little islet or 'eyot,' as it is called in the Thames. Here, in the narrow channel, we shall see a small stone dam, over which the water tumbles brightly, and above the dam a broad flag or two, making a kind of bridge to the little rustic bath-house on the 'eyot,' all planted round with shrubs, and screened from the gardens. If we look over from the bridge we shall see, through clear water some six feet down, the bright pebbly bottom, which, as we shall perceive, shelves gradually up to another smaller dam some thirty feet higher up the stream, over which the water flows tranquilly, and where it cannot be more than two feet deep: the banks of the stream have been carefully pared away, and paved for some few feet down on either side, and through this natural bath the water runs with a swift though stilled current, which bears the young swimmer down from the upper to the lower dam. All along the edge of the bath, on the 'eyot' side,

runs a flagged walk to the bath-house, which is fitted up with seats and shelves, a stove and flue, a press for towels, a good coil of rope, and a safety girdle or two; for in swimming, as in all other arts, the neophyte must *gain* confidence, not be frightened.

Such a bath, only on a smaller scale, the writer saw, many years ago, in the beautiful garden of Bonaly, near Edinburgh, the residence of the well-known Henry Lord Cockburn. The little burn that flows by 'Habbie's How,' the scene of Grahame's poem of the 'Sabbath,' babbling down from the wild Pentlands, was utilised in this way; and rose trees were planted so close to it as to be able to fling their flowers on the bright sparkling wavelets: such a bath is a luxury for a king.

Here may our pupils sport in safety and seclusion after a good afternoon's fag at cricket, or the labour of the gymnasium. In the use of this last, and not the abuse of it, great caution must be had; and in nothing is a firm, able-bodied, sensible, and experienced 'guardian' more wanted than in this. At cricket a lad *may* get a bad blow, no doubt, but rarely be seriously hurt;—at foot-ball, a broken shin; and, by excessive carelessness, he may, when rowing, run the risk of a good ducking in the lake; but in the practice of gymnastics—especially with young boys—overstraining the powers, sudden jerks, or such like accidents, may cause hernia, which may

be a trouble through life, or some injury to a tendon, which may be a source of torment for years. Gymnastics, therefore, require the greatest care, and should never be allowed but under the eye and guidance of the 'guardian.'

It will be seen that nothing has been said here of the use of the gun or rifle. Surely these are matters for the adolescent period, not for boys. But there is an art which must be learned early, and that is riding, and the 'guardian,' if an old cavalry soldier, will be the very man to teach the proper seat for a *gentleman*—neither too long, like that of a dragoon, nor too short, like that of a horse-trainer. Old cavalry men have themselves suffered so much by the vices of military riding, as to be almost universally against it in reality, however much they may praise it to the hearer. Still, there is no one like an old soldier to teach a boy to ride in the 'manège' fashion, and a *boy* wants no other. He will soon learn of himself to put his pony across a fence, when once he has acquired a good seat and a light hand.

Returning from the bath, by the meadow, we may say a few words on the cricket-ground. Many persons imagine that it is quite sufficient to mow a bit of turf, roll it, and keep the sheep and cows off with hurdles, to make a cricket-ground. Nothing is so fallacious. It requires the greatest care in unturfing, then in draining with broken brick on the top

of innumerable drain pipes; then re-laying turf, which should be cut from a common; then careful levelling and rolling, before you can have the least approximation to a real cricket-ground; and in this matter, as in all others, if you want *real* cricket you must have *reality* in your means and appliances. Once made, however, a little care will keep it in order for years; and the money is well laid out in witnessing the increased pleasure that a 'lively' ground of this kind gives to this glorious game. There is as much superiority in it, thus aided, as in a game of billiards on a 'fast' slate table over an old wooden 'slow coach,'—fit for firewood, and little else. It is true, one may play cricket, very happily, and billiards, very pleasantly, without these refined appliances, still, if they are to be had, let us have them. The *best* is the cheapest, as well as the pleasantest, in the long run. Boys will not mourn over their absence from 'Lord's,' or 'The Oval,' or the 'Eton and Middlesex,' when they have a ground they know is *good*, and in which they can 'take a pride.' It is this spirit of 'taking a pride' in *all* our work that gives nobility to it, whatever it be; and no *half-work* can ever satisfy the mind that once feels the impulse of this honest ambition.

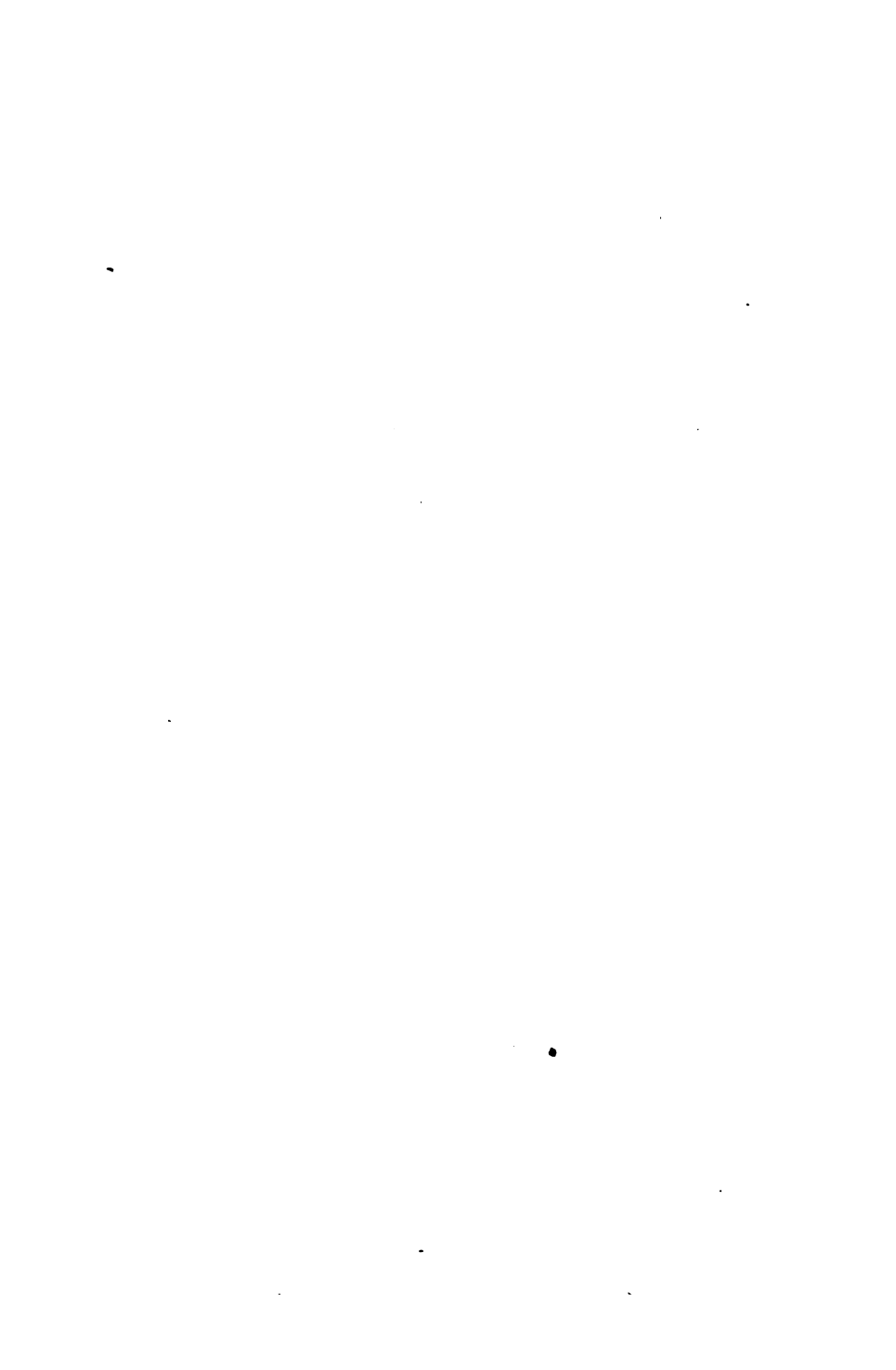
But it is time that we return to the Schoolroom, and finish our chapter. As we leave the pleasant meadow, and its bright stream, and pass the level

cricket-field, skirting by the archery green, we shall see our cheerful friend, the tutor, waiting for us in the garden, where the governess is directing her younger pupils, and they very busy tying up carnations, plotting out 'bedding plants,' digging holes here with a trowel, raking there, watering farther on, and all very hot and very happy. As we pass to the arcade where twining plants are beginning to run up the piers—the rose, the jasmine, the Virginian creeper, and witzeria—we are told that the boys take the left hand plot of garden and the girls the right, and that a cheerful rivalry is the result—both sides, however, secretly falling back on the gardener and his myrmidons for aid and counsel.

Right pleasant as is the fresh garden, the velvet turf, the bright flowers, and the cheery sound of the children's voices, we must get back to the tutor's room, for we have much to settle there with him as to school-hours, the time-table, preparation, and last, not least, *holidays*.

In this chapter we have discussed schoolbuildings, their improvements, their requisites as to light, warmth, and ventilation. We have seen how the absence of these reacts on the mind, and constitutes a kind of *mental torture*. Under the 'ideal' of a schoolroom and its adjuncts, we have discussed the room itself, its approaches, the subordinate chambers of tutor and governess, with the lavatories and their

fittings. The lighting, heating, and ventilation of the schoolroom has been explained, its arrangements detailed, and their uses shown, as regards music, drawing, and general study. We have spoken of the aspect of the room, then of its uses as a music room when desired. We have looked into the school-library, and considered its contents. We have passed through the arcade into the playroom, the laboratory, and the carpenter's shop, and described their fittings. We have also gone minutely into their details, then reconsidered the lavatories, especially as to bathing conveniences. We have visited the playground, the archery green, fives court, gymnasium; then we passed to the meadow, the boy's open-air bath, described a *real* cricket-field, and returned by the garden to the house, planning as we went for the health, happiness, and *true* physical education of our pupils. How much, or how little, of our plans each parent may think fit to adopt is not for us to consider. We have given what help we could, and have shown, we trust, how many things go to the education of the *body*, the envelope of the soul and mind. Now, in turn, we have to consider how, at what times and seasons, these things may be employed. How much to give to mind—how much to body. We design, therefore, in the next chapter to consider *time*, as we have heretofore considered persons and materials.



CHAPTER V.

THE TIME-TABLE.

‘To everything,’ says the Preacher, ‘there is a season, and a time to every purpose under the heaven;’ and this is most especially true of instruction and all things connected therewith. Nothing derives so much strength from a regular and set division of time as education, and nothing is so much weakened by its absence; not that however, in any sense, are either pupils or instructors to be the slaves of a time-table, but with a due amount of give and take, just as the compensating pendulum keeps always at the same length, so must the *average* amount of time devoted to education keep very steadily at the same point, and the more steadily, without affectation of punctuality, or servility to mere rule, the better.

Punctuality is no doubt a great virtue, especially on the part of instructors; but it is not *all* virtue, as very many shallow-minded people seem ordinarily to be of opinion. Indeed, *excessive* punctuality is, of itself, a suspicious sign, especially in an instructor. The man or woman who insists on sitting down to

their work exactly as the clock strikes, and who rise from it directly the hour or hours of labour are past, are seldom the persons to be desired as instructors. Their heart is not in their work. They are hirelings, and nothing more; machines wound up and set going for a certain period, and their instruction will be as mechanical as their manners. Still we are not to be considered as advocating irregularity, even though, paradoxical as it may seem, *that* is sometimes an excellent thing. A child is generally no fool, and will speedily, unless checked, take advantage of any tendency in his instructors to over punctuality on the one hand or *habitual* irregularity on the other, and will square his application accordingly. He knows full well that the over punctual man will often, in the exercise of his pet virtue, do both himself and his pupil injustice, and that in his devotion to the clock many an important train of instruction, observation, or explanation, will be suddenly snapped in twain, seldom or never to be resumed, at least with the same gusto as at the moment when it arises, and when an extra twenty minutes or so, would have been invaluable. With the over punctual tutor the child will ply every expedient for getting through the time *as time*. With a wiser man this will be hopeless, and the *work* will have to be exhausted, not *the time* merely, before either tutor or pupil rise from the table.

The *habitually* irregular instructor is certainly a far greater nuisance than the over punctual one. The temptation that his infirmity holds out to a pupil, is to procrastinate all his preparation and to rely on the unreadiness of the tutor. With an irregular instructor the pupil is always calculating on odd quarters of an hour by which he can profit, and moreover the habit of unreadiness is easily copied and quickly adopted by the pupil. Hence important matter is hurried over. Lessons hastily conned are as hastily dismissed, and everything must be 'driven' in order to get through the day's work with anything like decency. Nine times out of ten, the irregular tutor combines his own vice with that of the over punctual man, being *always* irregular in *commencing* his work, and very regular in *closing* it. A man may be irregular at the commencement of his work, and conscientiously redeem the time lost at the close, or at least endeavour to do so. This, though pardonable *very occasionally*, cannot be permitted to become a habit, as it is sure to interfere with other arrangements, and it is irritating, and, to a great extent, unfair to the pupils; but it is honourable and admissible compared with the dishonesty of irregular commencement and scrupulous close of work, which is sheer theft of so much of the pupil's time and the parent's money. In this matter, as in all others, the medium is the proper course.

The instructor should be careful to observe hours of work himself, and insist on their being observed by his pupils, not slavishly, but with an intelligent eye to *real* advancement. Men and women are not sent into the world to receive either clock-work tuition or to fulfil a round of clock-work duties. Due allowance must be made for any accidental breaches of *practice*, the *principle* being preserved intact. Moreover the tutor should have, and observe, a dispensing power in this as in other matters, and not be subject either to rebuke or suspicion for his acts herein. He should not scruple to use this power, if he finds that anything like *too* mechanical a rule is springing up, either as regards his pupils or himself.

No tyranny in such matters is so odious as that either the tutor should visit every little offence against regularity on the part of the pupil, as if it were a heinous sin, or that he himself should be lowered in the eyes of his pupils by breaches of punctuality which may be inevitable, and which are of little serious import, so long as they are not habitual, or proceed from indifference to his work. A thorough understanding on this point, cheerful and courteous, should exist between instructor and pupil. *If any one* is to give way, it is, of course, the pupil, who, by his subordinate position, is bound to defer to the tutor. If any one is to wait or to be kept waiting, it should be the pupil, and the tutor will do well

to establish this principle, and from time to time be *designedly* irregular, so as to illustrate and establish it. It is very clear that if the instructor do *not* claim this right, the empire of the clock will soon be established over himself and his pupils to the great detriment of all concerned. A pupil, in a word, may not violate punctuality with impunity, but the tutor may, and should do so, if he thinks proper.

Thus much premised, and the point raised is by no means unimportant, we will proceed to discuss, step by step, the pupil's day.

Like punctuality, early rising is subject to be abused and made a complete torture to a child, as useless as it is pernicious. *Theoretically* there can be no doubt but that early rising is a very great part of the 'way to be healthy, wealthy, and wise;' but, in the adage, it is combined with 'early to bed,' or, in other words, *ample* sleep must be allowed, if health, wealth, and wisdom are to follow in its train. All medical men are clear on the point that all young animals require ample sleep, and we have only to turn to our every day experience of every form of babyhood to see the truth of the dictum. Moreover, animals, whether young or old, demand more sleep in winter than in summer. To lay down, therefore, a hard unvarying rule on the subject of early rising, is to be guilty of as great folly as the man of rigid punctuality who falls down and worships the hands of

the clock, and who makes himself miserable over the loss of a minute in an appointment, *as such*, without counting the gain that very minute may possibly have brought in, if advantageously employed. Moreover it is much to be doubted whether, in *mental* operations, the early morning hours are preferable to the maturer portion of the day. The body has lain all night in a state of semi-torpor, and it requires some little time before it is wholly in tune so as to allow the mind to act freely. From the hour of awakening, the activity of the mind seems to go on in a kind of 'crescendo,' very much keeping pace with the passage of the hours and with the culmination of the heat of the day, and then when that is reached, as gradually to descend until the body again craves muscular rest. As the hottest part of the day is not mid-day, but beyond it, generally about three o'clock, so the mind seems gradually to unfold its forces in like manner, and the habits of nations, particularly mercantile nations, have respect to this natural phenomenon. We do not find the *best* business men working before breakfast, but we do find them *progressively* active from about ten to three o'clock, then comes a pause—'Change perhaps, followed by dinner, and if they are *hard* workers, they return to the office after a sufficient period of mental repose and bodily digestion, and then ensues a quiet sitting down to the *reflective* part of their work, the

able letters on fifty different topics, to as many correspondents, in as many parts of the world, and in every known commercial language. See, also, the habits of work of our scholars in the Universities. Hard reading all morning till two o'clock, then lunch, followed by a 'constitutional' walk, dinner, and, when fully rested as to mind and body, to work again, deep into the night. Clearly the morning is for *activity*, the evening for *repose* of mind, and hence we may very well violate not merely the 'early to bed' part of the proverb, but also, to a certain extent, the 'early to rise' portion, unless, that is, *ample* sleep can be had in the interim.

Following nature then, we must vary our rule according to circumstances, ascertaining, before we lay down *any* rule, what is the fair amount of sleep each pupil requires at his particular age, and for his particular temperament of body. For boys from seven to ten years of age, ten hours each night is ordinarily not too much. This amount of sleep may, however, be materially shortened in summer. For boys from ten to fourteen, nine hours' sleep is the average amount of rest required—diminishing to eight hours in summer. Thus, laying it down as a general rule that a boy should rise at six in summer, and seven in winter, in our latitude, boys from seven to ten years of age should go to rest in summer at nine o'clock, in winter at eight. But it will be found more *prac-*

tically convenient to send them to bed, both in winter and summer, at nine o'clock, and to vary the hour of rising — seven o'clock in the winter, in the dark cold mornings, when the senses both of body and mind are numbed, is early enough in all conscience, and it will be found better to extend the time of *rising* half an hour, to 7.30, and give half an hour more at night, when needed, than to insist too rigidly on this rule.

Thus, again, the boy of from ten to fourteen years of age will, in summer, rise at six and go to bed at ten, which, considering the long pleasant summer evenings, is not too late. In the same way as you extend the rest in mid-winter, curtail it in mid-summer. Let him go to bed as usual, but rise at 5.30, or even at 5 A.M. In winter he will rise at 7 o'clock, or at 7.30, and be in bed at 10 P.M.

But whatever the hour at which the pupil rises, it must not be left to himself as a matter of choice. Punctuality in this matter, being the key to the whole day's work, must be sternly insisted on; and it will be the duty of the guardian to see that the hour fixed is observed. When once up, *ample* time is to be given for dressing; there is to be no hurry, no slovenliness—yet no dawdling. Perfect cleanliness must be enforced, and *be examined into* by the guardian, who should also insist on perfect neatness in the bedchamber, seeing also that the bed-clothes

are turned down so as thoroughly to air the bed, and the window partially opened when the pupil goes to his schoolroom. Hither he should betake himself when dressed, and sit down at once, not to work at anything fresh, but to recapitulate to *himself* what he has prepared overnight. All his exercises, themes, &c., should have been already written; all that he is to be allowed to do before his breakfast is to 'set his own house in order' for the work of the day. During the time he is doing this, he should be superintended by the guardian, who should deliver him over to the tutor before morning prayers, which, in well-regulated houses, usually precede breakfast. The tutor will then do well to question him briefly as to whether everything is ready, and on receiving an affirmative answer proceed to prayers and breakfast. If he receive a negative answer, or a doubtful reply, the tutor should ascertain what is undone, and why? If the answers are unsatisfactory, the tutor should at once desire the work to be done 'out of school hours,' '*keeping in*' the boy, as it is called, until the work is done; and a note of this decision should be at once made in the 'note-book,' which will form the 'guardian's' guide and warrant for the restraint.

After breakfast no time should be lost, and both tutor and governess should, looking to the habits of ordinary society, find themselves in their places with their pupils around them, at 9.30. Except in the

case of very young, or very weakly boys or girls, no break should be made in this mental work, for *four* hours, when all *mental exertion* for the morning should be over; and at 1.30 pupils and teachers should rise, and pass to luncheon, or dinner, according to the habits of the family. If dinner, the meal should not be heavy, but luncheon is far preferable at this hour. At 2.30 the 'guardian,' or the special masters, should come into requisition, and their superintendence or tuition should continue up to 5.30. We will suppose dinner at 6 o'clock — certainly not later than 6.30. At 7 or 7.30, the pupils will return to the schoolroom for their quiet evening preparation for the morrow, which employment will continue, under the superintendence of the tutor or governess, till 9 P.M. Then tea, prayers, and bed at 10 o'clock or earlier, for the younger pupils, who will probably have dined at luncheon time, and who will therefore have tea with the 'guardians' at the family dinner hour. In all cases where possible, the evening preparation should begin at 7 o'clock.

Such is the general outline of a *full* day's work for a healthy boy or girl under fourteen years of age. On this plan it will be seen that the pupil's day is pretty equally divided between preparation, direct mental exertion, and recreation, or special studies. It is not desirable that either the whole of the time

from 2.30 P.M. to 5.30, should be given up to special tuition, *at any time*, or that this *full* day's work should occur *every* day of the week. If a special tutor be engaged he should not visit any one particular pupil more than three times a week, so that the pupil may have the off days entirely clear for recreation, and when the tutor *does* come, the lesson should not exceed an hour and a half in order that some portion of the day either from 2.30 P.M. to 4 o'clock, or from 4 P.M. to 5.30 should be disengaged for exercise and amusement. And this is not only merciful to the pupil, and to the tutor and governess who will have to superintend this *special* tuition, but *absolutely necessary* for *both* parties. Too much work and no play will not only infallibly make Jack 'a dull boy,' but very soon blunt the mental perceptions of his instructors. The mind as well as the body, requires repose — and this repose is not secured by *idleness*, but by a change of mental diet combined with a considerable amount of bodily activity. The best proof that a boy is not mentally overworked is his avidity for play, and, as a general rule, the best and most active boys at play, are generally the best at work. The boy that in play-hours mopes about and takes no interest in anything, is either corporeally or mentally out of order. The corporeal malady is easily rectified, proceeding as it does nine times out of ten, from an overloaded or disordered

liver. The mental affection is somewhat harder to deal with, and the patient requires study and some little time, before his malady can always be made out, but it will generally be found to proceed from the reaction of an over-stimulated mind on the body, the nervous energy of which feels the effect of some long continued, though, probably, hidden mental strain. This is particularly the case with ambitious and imaginative children, who cherish secret ideas in a way incomprehensible to elder people, the varying nature of whose every-day duties prevents this brooding spirit from gaining any great ascendancy. Thus you rarely find that a *very* busy man feels, far less expresses, any very strongly marked likes and dislikes, his mind being too full of other matter to give him time to attend to the suggestions of either his good or his bad spirit. In the case of the over busy this is a deplorable fact, as no strong impression for good can be made on such a man, and with all the best intention on your part in the world, such a man evades all your attempts to engage him *earnestly* in any course except that of his ordinary business.

In dealing then, with children, we must take a lesson from the book of the busy, and if we find this moping brooding spirit gaining ground, we must gently, but firmly make a change in the mental food supplied; and by a little judicious experiment we shall not be long before we hit on the sore and its

cure. Idleness, mere cessation from mental exertion, is no cure, but rather an aggravation of the malady, as it gives leisure for the play of the morbid ideas we wish to check. You desire to drive out one set of ideas by supplying another, and this you can do without the least change of plan. What you want is the *best* work, not the *most* work from a child; and to have the *best* work from both child and man, you must have the healthy mind lodged in the healthy body.

Thus, if you find that the system here laid down of four hours' continuous mental exertion is too exhaustive for the child, be sure that something is wrong in the mental food supplied, not in the hours of study. Four hours continuous Latin, or French, or German, or Arithmetic, *would be* exhaustive, but apportion an hour to each of these subjects and you will find the hours fly by without a thought on the part of the child of the duration of the study, and on *your* part you will find the time all too short for what you have to say and teach.

What is true of the child is true of the instructors. They must have repose, change of mental diet, and recreation, if they are to be worth anything, or if their work is not to be a continual struggle against weariness, ending either in utter break-down, in the case of the honest instructor, or in a gigantic shuffle as regards the dishonest teacher.

Now these considerations bring us to the rationale of the plan laid down for study, which is based on a few sound principles, confirmed by long experience.

The first of these principles has been glanced at, when reference was made to the working hours usually adopted by the student or the merchant; and, be it remembered, the very general adoption of these working hours in our country and climate is not a matter of *chance*, but one which *must* follow some settled law, although that law be not clearly perceived at first. This law is considered to have very much of a physical nature, and to be connected with the amount of light and heat evolved in the course of our day, and their effects in exciting the brain. Within the six or seven hours before mentioned, all the active work of the merchant's or student's day is done, and done *at a stretch*, for reasons which will be considered hereafter when we come to speak of the faculty of attention. In laying down our plan, then, we follow this recognised law, only in a minor degree, as befits those for whom we legislate.

The second principle is the systematic alternation of repose and work, study and recreation, mental toil, and mental rest. Nothing herein is to be left to *chance*, but as regularly as the child has his meals and his time to digest them, so, on this plan, will be supplied his mental food and the time to digest it; and this alternation must be carried out to the

utmost extent. No part of the child's day must be free from it, and thus we shall not only get a very steady amount of work, but *all* of excellent quality. How this is to be done we shall show when we come to discuss the formation of the time-table — that *most* important tutorial document, without which instruction is, very generally, a mass of hap-hazard and confusion.

The third principle is one which, in other systems, is not only disregarded, but the disregard of it is considered as meritorious. It is that of continuous exertion for a given time, without any resumption of similar toil within the four-and-twenty hours. The reason for the adoption of this principle is a very simple one, which is, that the muscles of the mind, so to speak, are all one with the muscles of the body. If you have a muscular exertion to make, you ordinarily make it *at once*, and finish what you have to do. If you are wise, you calculate the exact amount of the effort you have to make; and you examine if it is within your powers; if so, you make it *forthwith*, while the intention lends energy to your body. If not, you divide it into stages consonant with your powers; but, whatever the stage is, *you go through with* it. You neither trifle with your powers, your work, or your time. If you do, you double your labour, and deprive your soul of the natural gratification arising from the consciousness of a duty

fulfilled. Also, in muscular action, the muscles must be *kept going*, or you have to expend extra power to *set them going again*. Thus, in a long walk, it is better to divide your distance, and go well through with the portion of the way you have chalked out, than 'dawdle a mile, rest awhile,' and so on to the end. Where the muscular action would have gone on regularly, almost mechanically, you, by your frequent stoppages, suffer the muscles to stiffen, and you have all the labour over again of a fresh start.

Just so is it with the mind, and particularly with the faculty called attention. Let a child know that you demand so much mental strain, and after that is given all is over for the day, he will much more readily give you his interest, heart, or attention, than when he knows that he may be called on for long hours of mental exertion, with little intervals of rest, which, in his own phrase, 'do no good.' In the one case his labours have an end or aim,—the attainment of *complete* liberty after a given amount of exertion. In the other case you take the edge off attention, *because* you take the edge off enjoyment. No sooner has he gained his liberty, than you order him again into chains, and the knowledge of this fate is very apt to paralyse his attention. Every schoolmaster knows how listless, sleepy, and unsatisfactory all afternoonwork is in schools, particularly

after a heavy early dinner and a mouthful of play, which, just as it gets hearty, is cut short by the school bell and the usher's cry of 'All in.'

Moreover, to interrupt the stream of attention by minute intervals of play, is to act like the dawdling walker, and with exactly the same result. Instead of *keeping up* what you have *so far* got, attention, you voluntarily let it pass from you, and fatigue yourself and your pupils, and waste your own and their time in the exertion of recovering what you ought never to have parted with. Attention once secured must be maintained, not merely on the ground already mentioned, but also on the ground that attention is that which alone makes the soul sensitive, and able to retain the images impressed on it. Remove the sensitive medium, and the mind is again a mere sheet of blank paper, all the images in the world having no effect on it.

On these three principles the plan suggested is based—let us see how it will work. We have enlisted natural law, as to time of study; alternation, as to material of study; and continuousness, as to attention to study. We have now to *apply* these principles, and to do this we must go minutely into detail.

We will suppose the pupils to be five in number, boys and girls, from thirteen years of age to seven, beginning with an elder girl. They rise at six on a

bright spring morning, and the four elder children are in their schoolroom at 6·30, the younger child at 7 o'clock. They have now before them an hour and a half of preparation. All their exercises were written on the previous evening, so they have now to prepare the construing of their authors, to look over their grammar, and to re-examine the history or geography learned during the previous night's preparation.

The elder boy, eleven years old, we will say, has written out the night before, an exercise in Arnold's Second Latin Book, a French exercise in Ahn's Method, and has prepared the construing annexed thereto. He has also written out all the words he does not know in a chapter of Cæsar. Farther than this, he has prepared the leading facts of the geography of Switzerland in Hughes' Manual.

The elder girl, thirteen years of age, has written out a German exercise in Arnold's First German Book, and a Latin exercise in Henry's First Latin Book. She has prepared the geography of Switzerland, and has written out all the words in one of Lessing's Fables (German) that she does not know.

The second boy, nine and a half years of age, has written out the same exercise as his elder sister in Henry's First Latin Book, and a French exercise in Ahn,—has prepared the same geography as the other two, and has added a portion of Arnold's

Epitome of Ancient History, the hard words of which he also has written out.

The second and third little girls, seven and eight years old, have prepared their work together. As the little girls write but slowly, little writing has been required of them. They have, however, managed an elementary French exercise; and they have learned a simple lesson in 'objects' from Baker's 'Circle of Knowledge,' and a short lesson in geography from Hiley's 'Progressive Geography.' The elder of the two is going to *practise* this morning; and when she has done, the little one will go on learning her notes. She who is unemployed at the piano, learns her French construing, and, that finished, some multiplication table.


Thus all five children have their settled employments. If there is any doubt, a glance at the *Time-table* shows the allotted work for the day, which is never departed from. The elder boy begins with his Cæsar, turns out the words in the dictionary, and writes down the meaning that he thinks best suited to the text of the passage, leaving the unravelling of the construction for school time. Then he prepares his French construing, which, as he has done the exercise pertaining to it over night, is 'easy work.' Next he takes up his Arnold, and makes the best sense he can out of the construing he finds attached to his exercise; writing down the hard words and

looking them out, as he did with the Cæsar. He 'knows his geography,'—to use his own phrase,—'because he likes it.' Latin is labour—French comparatively not so. Hence, he puts French in between his two Latin lessons, and in this way his time (an hour and a half from 6.30 to 8 o'clock) goes very swiftly.

In the same way, the elder girl betakes herself first to the construing attached to her German exercise; then passes to her little snatch of Latin construing; then takes up Lessing. She works well and quickly, and thus has a quarter of an hour to spare for looking over her geography.

The second boy begins with his Latin construing in Henry's first Latin book, writing down the meaning as he makes it out. Then he learns his French construing, and ends by endeavouring, with the help of his table of 'hard words' to make out his epitome. The second and third girl's work has already been described.

All this has been done in the presence of the two 'guardians' who keep perfect silence among the workers, interrupted only by the tinkle of the piano, which though trying to an elder person who does *not* want to listen, never seems to interrupt the learners, simply because they know they *must* do the work, piano or not; and hence they make use of the valuable faculty called 'abstraction,' which has



neither eyes nor ears for anything but the work before it,

At eight o'clock the tutor and governess receive their respective pupils from the guardian, and question them as to the amount of preparation; and all being satisfactory, they either lead their pupils to the chapel attached to the mansion, if such there be, or prayers are read by the tutor (if a clergyman) or by the head of the house—the family, and as many domestics as can be spared, duly attending. Then it is that the organ comes into requisition; the elder boy, preferably, or in his default the elder girl, playing a simple chant for the canticles and psalms for the day, while the second boy reads the lessons, and the little congregation join heartily in the responses.

Service over, breakfast follows; and that finished, tutor and governess, followed by their pupils, return to the schoolroom, and then commences the active work of the day. The modern languages are taken first. The elder girl takes her German exercise to the tutor, who corrects it before her, carefully showing her where she has gone wrong, and making her produce all references, &c., herself. This done, he takes her German construing—word by word, and line by line, she hammers it out. When all is done, the tutor construes the whole passage over to her, making her remark the similarity of the English and

German words, explaining idioms and out of the way constructions. This done, she is ordered to sit down and write out, then and there, without further help, the construing she has just heard, making good English of the whole passage. Similarly, the elder boy takes up his French lesson and exercise to the governess, who goes through it with him, exactly as the tutor does with the German, and he too is ordered to write out what he has received.

Meantime the younger boy and the little girls have not been idle. On their slates, which they have ruled in two columns, they have been writing out and learning the French and English names of the objects in a page of Ragonot's excellent 'Vocabulaire Symbolique;' and directly the two elder pupils sit down, the second boy passes to the governess, the two little girls to the tutor, who goes carefully through the exercises, and next hears the 'Vocabulaire' read over, first from the slates, and then, by iteration, firmly fixes the names of the objects in the children's memory.

Such a lesson as this will take fully an hour, if not more; next comes the geography; while the little ones are giving a last look at the book, the elder pupils have presented their respective translations to the tutor and governess, who run them over to see if there are any faults of grammar or spelling, and they are then consigned to a drawer for recopying before

the next lesson. All this is tedious to describe, but perfectly simple in practice.

In the geographical lesson the elder pupils fall to the lot of the tutor, the two younger to the governess. The tutor's pupils open Keith Johnston's good 'School Atlas,' the tutor having the maps of the Society for the Diffusion of Useful Knowledge before him. The governess's pupils stand before the 'colossus' globe of Wyld, or before those grand German wall-maps, sold by Williams and Norgate — 'Mercator's Projection' on a large scale being that chiefly used. With such a tutor and governess as we have before described, the lesson in geography will be no dull repetition of names of places, but an interesting examination into the nature of the country under consideration. When the stated lesson has been gone through, the elder pupils will read by turns the remarks in small print in their Hughes', and the little ones will receive a dictation lesson on the names, &c., of the places they have found on the globe. Any questions they may ask will be duly answered, and any passages of history in connection with particular places, as for example, in Switzerland, Altorf, Granson, the Simplon, or in any other country they have learned, will be read and commented on by the tutor.

Two hours and a half will now be gone, and very swiftly too, if tutor and governess know their

business and *love* it. The next *half hour* will be devoted by the tutor to the Latin of the elder girl and second boy, which he will treat exactly as he did the German, or the governess the French lesson, superadding careful parsing of the boy's epitome, and the hearing of a certain portion of grammar, the elder girl re-writing her exercise and translation while the second boy construes his epitome. During this half hour the elder boy will devote himself to the 'Vocabulaire Symbolique,' learning and writing it out just as the others have done. In this half hour also the two little girls will have their 'object' lesson from the governess.

We are now arrived at the *last* hour, which will be consecrated by the tutor to the elder boy's Latin *alone*. The elder girl and second boy will labour with the governess at their arithmetic, while the two younger write their 'copies.' This arithmetic and writing lesson will last for half an hour, or a little more, according to the length of the 'sums.' The little ones will then receive a lesson in arithmetic, while the elder girl and second boy write 'copies.'

Thus, for four continuous hours, active operations have been going on, varied, alternated, and rendered interesting by the change of mental diet, and by the different minds who administer that diet. The next day will see a totally different range of subjects,

but all treated in the same way—all, however, being in subordination to the systematic time-table.

In the foregoing description we have taken the *minimum* of work for such a family, both as to quantity and quality. No doubt there are many tutors and governesses who would be outraged at not finding their pupils more 'forward' than those we have described, but, as we have before maintained, 'fair and softly wins the day.' We are not in a hurry—we are not going to *drive*—what *we* are going to strive for is *sound* work, not showy superficiality; and we maintain that such an amount of direct mental toil *for the time*, and for such a family, is *amply* sufficient. We would even have less done, perhaps, but sometimes there is as great danger in over elaboration and in rambling explanation as in none at all. The end of instruction is not to *supersede* individual thought, but to encourage and excite it to act for itself.

To resume our account of the pupil's day, at the termination of the lessons the guardians enter the schoolroom, and receive their pupils from the tutor and governess, who are then free for some hours until the special masters arrive. As there is no 'keeping in' this day, the boys go to their lavatory and the girls to theirs, meeting the governess and tutor at their respective rooms, who examine into their ablutions and general tidiness, both as to person,

fulfilled. Also, in muscular action, the muscles must be *kept going*, or you have to expend extra power to *set them going again*. Thus, in a long walk, it is better to divide your distance, and go well through with the portion of the way you have chalked out, than 'dawdle a mile, rest awhile,' and so on to the end. Where the muscular action would have gone on regularly, almost mechanically, you, by your frequent stoppages, suffer the muscles to stiffen, and you have all the labour over again of a fresh start.

Just so is it with the mind, and particularly with the faculty called attention. Let a child know that you demand so much mental strain, and after that is given all is over for the day, he will much more readily give you his interest, heart, or attention, than when he knows that he may be called on for long hours of mental exertion, with little intervals of rest, which, in his own phrase, 'do no good.' In the one case his labours have an end or aim,—the attainment of *complete* liberty after a given amount of exertion. In the other case you take the edge off attention, *because* you take the edge off enjoyment. No sooner has he gained his liberty, than you order him again into chains, and the knowledge of this fate is very apt to paralyse his attention. Every schoolmaster knows how listless, sleepy, and unsatisfactory all afternoonwork is in schools, particularly

after a heavy early dinner and a mouthful of play, which, just as it gets hearty, is cut short by the school bell and the usher's cry of 'All in.'

Moreover, to interrupt the stream of attention by minute intervals of play, is to act like the dawdling walker, and with exactly the same result. Instead of *keeping up* what you have *so far* got, attention, you voluntarily let it pass from you, and fatigue yourself and your pupils, and waste your own and their time in the exertion of recovering what you ought never to have parted with. Attention once secured must be maintained, not merely on the ground already mentioned, but also on the ground that attention is that which alone makes the soul sensitive, and able to retain the images impressed on it. Remove the sensitive medium, and the mind is again a mere sheet of blank paper, all the images in the world having no effect on it.

On these three principles the plan suggested is based—let us see how it will work. We have enlisted natural law, as to time of study; alternation, as to material of study; and continuousness, as to attention to study. We have now to *apply* these principles, and to do this we must go minutely into detail.

We will suppose the pupils to be five in number, boys and girls, from thirteen years of age to seven, beginning with an elder girl. They rise at six on a

bright spring morning, and the four elder children are in their schoolroom at 6·30, the younger child at 7 o'clock. They have now before them an hour and a half of preparation. All their exercises were written on the previous evening, so they have now to prepare the construing of their authors, to look over their grammar, and to re-examine the history or geography learned during the previous night's preparation.

The elder boy, eleven years old, we will say, has written out the night before, an exercise in Arnold's Second Latin Book, a French exercise in Ahn's Method, and has prepared the construing annexed thereto. He has also written out all the words he does not know in a chapter of Cæsar. Farther than this, he has prepared the leading facts of the geography of Switzerland in Hughes' Manual.

The elder girl, thirteen years of age, has written out a German exercise in Arnold's First German Book, and a Latin exercise in Henry's First Latin Book. She has prepared the geography of Switzerland, and has written out all the words in one of Lessing's Fables (German) that she does not know.

The second boy, nine and a half years of age, has written out the same exercise as his elder sister in Henry's First Latin Book, and a French exercise in Ahn,—has prepared the same geography as the other two, and has added a portion of Arnold's

Epitome of Ancient History, the hard words of which he also has written out.

The second and third little girls, seven and eight years old, have prepared their work together. As the little girls write but slowly, little writing has been required of them. They have, however, managed an elementary French exercise; and they have learned a simple lesson in 'objects' from Baker's 'Circle of Knowledge,' and a short lesson in geography from Hiley's 'Progressive Geography.' The elder of the two is going to *practise* this morning; and when she has done, the little one will go on learning her notes. She who is unemployed at the piano, learns her French construing, and, that finished, some multiplication table.

Thus all five children have their settled employments. If there is any doubt, a glance at the *Time-table* shows the allotted work for the day, which is never departed from. The elder boy begins with his Cæsar, turns out the words in the dictionary, and writes down the meaning that he thinks best suited to the text of the passage, leaving the unravelling of the construction for school time. Then he prepares his French construing, which, as he has done the exercise pertaining to it over night, is 'easy work.' Next he takes up his Arnold, and makes the best sense he can out of the construing he finds attached to his exercise; writing down the hard words and

the weak and timid bolting their food—they rush away from the table, and for a brief half-hour are their own masters. At two o'clock, again the school-bell. Foreign masters arriving, the principal does not reappear, and school goes drearily on till four, the vice-principal being in command; as the ushers are engaged chiefly in giving lessons in writing and arithmetic, the school enjoys a comparative rest—Jones going to sleep, the elder boys being comparatively idle (the 'foreigners' being bad disciplinarians), while the little boys are kept awake by raps over the knuckles with the ruler, or by an occasional box on the ear from the vice-principal, who, having authority, thinks it proper to use it freely. Just as school ends, at four o'clock, Jones incautiously snores, when he is discovered by the vice-principal, who forthwith canes him, and with interest, having in memory Jones's matutinal iniquities. Then comes the rush out—again the 'keeping in'—the poor junior usher, upon whom this department devolves, pining for fresh air and quiet—the day boys receiving their commissions, and carrying off the day's scandal. At five o'clock, tea—after the fashion of breakfast; at six, school again—this time with the addition of the principal, who, freshened up by his afternoon's rest, and, perhaps, nap, thinks every one *ought* to be in equal trim. For two mortal hours he *does* 'drive' boys, ushers, vice-principal, and all.

At eight, half the little boys being asleep, notwithstanding the 'driving,' the boys go wearily to bed, the parlour boarders having an hour 'extra.' The poor usher goes the round of the dormitories, chases some into bed, hears a host of minor complaints from others, suppresses three or four combats, and puts out the gas. After much noise, some singing, infinite chatter, the school drops off to sleep; Jones vowing to be 'revenged' on all and sundry when he 'goes home,' meantime coolly plundering a 'new' boy's store, who, awed at Jones's might, meekly and servilely gives himself up to be plundered. In the midst, however, of Jones's glee, the vice-principal drops in, seizes Jones, and threatens immediate castigation, but to save trouble sees him safe into bed, with awful menaces as to the coming dawn, and then joins the little party of worn-out ushers in the 'master's room' at cards, bad cigars, gin and water, and general discontent.

Such is no exaggerated account of a pupil's day at a 'driving' private school, where *work* is really *meant* to be done, and where the principal conscientiously strives to make his pupils work, and believes that they are 'advancing.' No doubt there are some among the number of the pupils, who, notwithstanding all the drawbacks, do improve, and on *them* the school hangs together; and looking at the wretched waste of time, temper, and ability in most

schools, it is no wonder that the 'driving' *does answer*, and that the principal finds that, term by term, his numbers mount up, and he gets continual drafts from other places where equal amounts of confusion and mismanagement prevail, but with the substitution of indifference, laziness, or positive deception, for driving. But let any indifferent person examine the system a little keenly, and looking closely at the boys as they leave 'for good,' consider their deplorable ignorance, *as a mass*, their wretched habits, almost total irreligion, and very often impaired health and dulled intellect, and he will plainly recognise the *real* end of the 'driving' school—a mercantile speculation under the guise of an instructional institution.

To return to our better system, we trust—at least to our pleasanter system, where it can be had—a few words as to the *time-table* will be necessary. This should be made out roughly, at first, on a large sheet of cartridge paper, which should be divided by perpendicular lines for the six working days of the week, and horizontal ones for the names of the pupils. The perpendicular divisions should be again subdivided into four spaces, so as to correspond with the four working hours. Every hour should have its subject marked against the name of the pupil, and in a space left at the right hand of the paper, notes of the *special* lessons should be made. It will, at first,

take no little consultation, and some little ingenuity, so to arrange the time-table that no one, either pupil or instructor, shall be unemployed during the four hours, and that all subjects shall have a due amount of attention. With a few pupils, and with a good tutor and governess, this can be easily arranged, each instructor taking not merely such subjects as he or she knows best, but courteously deferring to the other, should there be a parity of power, in which case the tutor, as before laid down, is to have the preference. This rough time-table, when fully tested by a week or two's work, must form the rule, without violation, for the current work of the term, quarter, or half year, whichever it be, that intervenes between the vacations. Should a casual holiday be granted, the regulations of the time-table are not to be violated, but the *current* work must, next day, be gone through as well as may be, and the work that *should* have been done on the casual holiday, is to be transferred to a day of the same name and character of work. Thus no confusion can arise, and the transferred work will have the benefit of a double preparation, as the holiday must not occur by *anticipation*, but on the day it is granted; that is to say, the *previous* evening's preparation is to go on as usual.

As the range of subjects will be necessarily limited, it will be found that similar work will recur on stated days, and it is best, in such case, that it should

recur at identical hours. Thus, for example, it will not, in all probability, be found advantageous for the elder boy to have German lessons more than three times a week, at first, at any rate; say, then, that these German lessons are settled for Tuesday, Thursday, and Saturday; do not, for the sake of anything else, let them take place on any other day or time, but the one fixed hour—say 10 to 11—not at 10 to 11 on the Tuesday, 9·30 to 10·30 on Friday, and 12·30 to 1·30 on Monday. Non-attention to this simple rule of recurrence will produce not merely apparent, but, in the end, real confusion, and even the *appearance* of such an evil is to be avoided. And, further, it will be found necessary, in forming a time-table, to take one subject as a standard, or key-subject, to which all others should bow. This may be either classics, or French, or mathematics, according to the judgment of the tutor, or acquirements of the pupils. This key-subject is to have the foremost place, and is never to be ousted by the others. It will be well to have the same key-subject for both boys and girls, so that this subject may form, as it were, the polestar of their ideas, round which are to revolve other constellations of thought. Practically we see this everywhere. One school, or one college, or one university, takes classics for its polestar, another mathematics, another moral science. Hence the selection of this one subject must be a matter of

serious consultation for the tutor and governess with the parents.

• The preparations also, both morning and evening, are to be regulated by the time-table, and not merely the *subject matter* prepared, but the *order* in which the work is taken, is to be in subordination to the time-table. Thus, if French comes first for the morrow, French is to be first prepared, then the next subject, and so on. Adherence to this rule will give a definiteness, a coherence, and a regularity to the preparations which will be eminently conducive to progress, and have this great advantage, that, if they are interrupted, momentarily, by a little illness, a visit from a stranger, or the like, they can always be taken up again at the exact point they were broken in upon, having moved in regular sequence. All exercises, themes, essays, and whatever is to be learned by heart, should be prepared the evening before wanted, and the mere construing left for the morning, composition being all important, and also *best* done at night, when, too, it is better to 'break the neck' of what is to be learned by heart, sleep on it, and look over it next morning.

The time-table, when fully adjusted and found to work well, which it will *not* do without many corrections, should be copied out fair on a piece of millboard, signed by the tutor and governess respec-

tively, and then after being countersigned by the parents, finally hung up in a conspicuous place in the schoolroom. It is the charter of the liberties of all concerned. By it, tutor and governess, as well as pupils, stand or fall. This, fairly interpreted and carried out, secures one party from unmerited rebuke, and exercises a wholesome restraint on the caprice or eccentricities of the other.*

All *arrears* of work should be avoided as much as may be, but it may often happen that they are impossible to be avoided. In this case the arrears are to be carried over to the next lesson of the same nature, on its proper day and at its proper hour, when, with the addition of a little new matter, they will form a regular lesson. Great care must be taken not to set too long or too short lessons. Either extreme is bad. No rules, however, it is evident, can be given hereon. It is a matter entirely for the judgment of the tutor or governess, who must study individual capabilities. It is better, certainly, to err on the side of too little, and gradually to increase the stint.

All *special* studies, such as chemistry, music, water-colour painting, &c., must *not* form part of the school-hours' curriculum, but be relegated to the afternoon, taking care that they shall not impinge

* A model time-table is given in the Appendix.

too much on the pupils' time for play, or the instructor's repose. School-hours must be kept for what is *purely* mental. No manipulatory arts, except writing and drawing, should have access thereto. If once they gain a footing, farewell to any solid advancement in those matters which train *the mind*, such as languages, mathematics, &c. The manipulatory arts will be found to be perverted into a mere cloak for idleness, and that of a *material* kind—that slothful habit which, preferring *manual* to *mental* results, debases the soul. The theoretical part of chemistry, and perspective, the theory of drawing, may, no doubt, be excepted from this censure; but even these had better be let alone in school-time.

One further observation concludes this chapter,—the *divinity* of the family should be *prepared* on Sunday morning, before church time. Without laying any undue stress on the pupils, already well worked in the week, an hour and a half's quiet reading and preparing such books as Ramsay's 'Catechist's Manual,' Kitto's 'Palestine,' White's 'Eighteen Christian Centuries,' and others that may be adopted by the family, will be found an excellent preparative for the Church Services, which will then gradually become instructive and really interesting, and no longer, as in the case of many, a mere form of sentences without definite meaning or

interest. This divinity should form the *first* lesson on the *Monday* morning, when the instructors should refer back to the lessons and gospels of the past Sunday, and ask and encourage questions thereon. Sunday afternoon should be a *complete holiday*, cheerfully sober, peaceful yet gay, no day of gloom or of unwise restriction, or, at a future time,—adolescence,—we shall have Nature reasserting herself, and perhaps we may live to lament in our pupils the non-observance of *any* religious ordinances, Sunday included.

We have in this Chapter indirectly enunciated one great principle, which lies at the root of all success in school matters, as in all others — *antagonism to dawdle* in all shapes. Whatever 'our hand findeth to do,' in instruction and education, we are to do it with 'all our strength.' Hence we are to have no half-measures, no preparation of lessons in school-time, no lessons when preparation is about. When our pupils are at work, they are to be at work, verily and indeed; and *so are the instructors*. Consider the difference in the habits of mind ensured by system, punctuality, regularity, and activity, all not overpressed, not 'driven,' but pursuing a steady, equable course, as compared with the irregularity, unmethodical, haphazard courses common to much private tuition both in schools and at home. The very principle of the system suggested is method,

carried out by a simple system of *united* work on the part of tutor and governess, each of whom react on one another. What better check can you devise against laziness, harshness, tyranny, or positive wrong-teaching, than opposing an able woman to an able man? What better check against temper, caprice, narrow views, or feminine follies, than opposing an able man to an able woman — both acting in concert, yet in public — both with a code of laws before them, both with an ultimate appeal — better still, both with a high sense of honour to their employers, respect for themselves and for their duty to God. With such teachers, and with such a system, truly we may hope to see our pupils, in the true sense of the words, ‘make the *best use*’ of that most precious of all gifts, ‘*their time*.’

In this Chapter we have considered the third of our great points — time; the fourth, moral restraint, will be dwelt on in the next Chapter. We have spoken of punctuality, regularity — their extent as regards teachers and pupils, and to what point they may, and may not, be pushed. We have treated of sleep, early rising, habits of cleanliness, and their concomitants. We have sketched out, first, a *general* plan of a pupil’s day — then estimated how far work may be pressed — we have spoken of over-work, its symptoms, and how to deal with it. Of the necessary repose for teachers, also, mention has been made. Then we have examined the three principles on

which our scheme of a pupil's day is based.—1. The physical law of working hours.—2. Alternation of work and repose.—3. Continuous exertion, so as to secure attention. We have then illustrated the scheme proposed, and have shown how these principles work, by minutely going through the day of a family of five children; and we have exhibited, in detail, the duties of pupils, teachers, and guardians, and have arrived at the average division of the twenty-four hours of the day into three equal parts—one for instruction, one for repose, and one for sleep. We have illustrated the bad effects of neglect of these principles by taking the case, not of an *idle*, but of a *working*, or, as it is technically called, a 'driving' school; and by minutely going through its course for a day, we have estimated and exhibited its defects. We have given hints as to the formation of a time-table, and cautions respecting it. We have spoken of preparations, arrears, and special studies, and, lastly, of the devotion of a portion of the Sunday to the study of divinity; and have ended with some remarks as to the *indirect* teaching of this Chapter, and the great value of time, the subject-matter thereof.

In the next Chapter we shall treat of moral influences, rewards and punishments, emulation, prizes, and, lastly, of holidays, with which subject the theoretical portion of this work ends—the ensuing three chapters being entirely technical.

CHAPTER VI.

REWARDS AND PUNISHMENTS.

HOWEVER well-arranged our schoolroom, however careful our tutor and governess, however minute the disposition of our pupils' time, we have still in our scheme one capital difficulty, to say nothing of minor ones, and, like Aladdin in his palace, we view with anxiety one unfinished window through which the light *will* only come darkly, and that is, the problem epitomised in the well-known proverb which asserts, that although you *may* 'bring a horse to the water, you cannot make him drink.' All externals may have been duly macadamised for the pupil, and yet there remains the crowning difficulty—the pupil himself. The fountain of knowledge is unsealed, the ministers of those 'living waters' are ready at hand, times and seasons have been so arranged as to give ample opportunity for the draught; but 'you can't make him drink.' What is to be done?

A few years ago the question was solved in a rough and ready way, and the pupil put through the 'sieve' of the great Dr. Busby, with an implicit belief in the efficacy of the process, which comprehended the digestion of an unlimited quantity of 'stick' in

by no means homœopathic doses. These were days when our soldiers and sailors were liberally supplied with a like diet, and were furnished with a very moderate allowance of any other, and so it was very natural that the schoolboy fared much in the same way. Just as great license was allowed to both soldier and sailor, in order, it might seem, to compensate for this hard measure, so, too, the schoolboy ran riot, and it was not until the return of peace that the question of *restraint* began to be looked into. When this question *was* 'ventilated,' as the phrase of our day goes, it was wonderful how the old popular idol of the 'stick' fell into disgrace. As usual, the reaction produced a great deal of twaddle in the wrong direction, and the truly 'striking' remedy for idleness, lying, bad language, and the like offences among schoolboys, which in its day had done good service with our ancestors, was in great danger of being wholly lost to our generation, and a maudlin sentimentality, adverse to *any* kind of coercion, began to take the place of a comparatively healthy, though greatly over-estimated, severity of system. This, indeed, had been found, in very many instances, not merely to fail utterly in its results, but to open the door to every kind of abuse of power, and that over a class wholly unable, by reason of age and position, to defend itself against intolerable tyranny.

As the century wore on, the hatred of the 'rod,' as

an instrument of correction and discipline, assumed so bigoted an aspect, that, in its turn, over-laxity produced a revulsion of feeling, and it was discovered that it was almost impossible to govern large masses of boys without an appeal to this or some other 'ultima ratio.' Numerous schools had, however, sprung up, in which the abolition of corporal punishment was ostentatiously paraded, and 'discipline' was declared to be fully secured without any resort to this 'degrading' alternative. These statements were, on trial, found to be incorrect, and the laxity of discipline in these schools, in spite of the most ingenious *mental* tortures that could be devised, became so utterly subversive of decorum and order as to be a serious hindrance to the advancement of the pupils themselves. Then followed compromises, which left the 'practice' on the subject utterly confused, and which resulted in most serious inconvenience and annoyance to those preceptors who were honestly anxious to do their duty to their pupils, while the cruel and tyrannical carried on their oppression just as usual, with an additional power for misery over a magazine of modern torture wholly unknown to the masters of bygone days, with whom a sound flogging was the one panacea for every schoolboy evil.

Unsettled as was the public mind on this and other similar questions, and constantly swayed backwards and forwards by adverse opinions, practice, and

decisions, not unmixed, it must be observed, and very curiously so, with a good deal of the 'odium theologicum' of the day, the High party espousing flagellation as an ancient and 'godly' institution, the Low denouncing it as tending to brutalise, and as substituting a material for a spiritual influence, which, they contended, was amply sufficient for correction of manners—the controversy had its good effect. It not only called the attention of the public to the matter, but it went very far, practically, to emancipate not merely the pupil from tyranny, but also the educator from abject compliance with the demands of either party, and so far a step was gained towards that liberty of action on which alone any *true* work can rest. One of the first and greatest leaders of this movement for liberty to the educator in this and other matters, was the great Dr. Arnold, who went to Rugby determined to resist any control either of his administration of the school, or his own private occupations, and this, as he himself said, 'as a duty not only to myself, but to the master of every foundation school in England.'

The principles on which Dr. Arnold worked at Rugby, and their success, are well known, and their sound truth influences every good school in England at this day. They were, as regards punishment, 'keeping it as much as possible in the back ground, and by kindness and encouragement attracting the

good and noble feelings of those with whom he had to deal.' His discipline 'with regard to young boys would seem to be this, that, whilst corporal punishment was retained, on principle, as fitly marking the naturally inferior state of boyhood, and therefore as conveying no peculiar degradation to persons in such a state, we should cherish and encourage to the utmost all attempts made by the several boys, as individuals, to escape from the natural punishment of their age by rising above its naturally low tone of principle.'

These opinions of Arnold are valuable, not merely for their intrinsic soundness and discretion, but particularly as laying down a trustworthy canon for the guidance of the *private* educator, as Arnold himself was a private tutor before his entrance on the head mastership of Rugby, and these were his *early* and *fresh* opinions, before the conduct of the great school, and its disheartening influences, had any effect in moderating their breadth and comprehensiveness.

In allotting, in accordance with this canon, punishment and reward, Nature and Christianity are to be followed. The rationale of all punishment, short of the punishment of death, would seem to be this:—a sudden diversion of the stream of guilty or irregular thought and habit into a wholly different and purer channel. What, in the case of the well-natured, but thoughtless, perhaps guilty man, the power of conscience brings about, is presumed, in the case of the

boy whose reasoning powers are immature, to be brought about by punishment, and moral effects are expected, and do certainly spring, from judicious punishment. Looking at the connection of body and mind, the physical suffering of the boy in the body will, it is hoped, be connected (where he feels that the punishment is just, and children have a strongly innate perception of justice or injustice) with a certain frame of mind, or habit, from which, in future, he more or less may turn away, particularly if this corporal pain be accompanied, on the part of him who inflicts it, by a clear and convincing exposition of the iniquity the punished has committed. As a child differs from a man in the almost total torpidity of conscience, he is addressed through his sense of pain, on exactly the same principle as obedience is exacted from the lower animals.

Such is the theory of the curative part of punishment, particularly of corporal punishment. The preventive part is considered to be attained by the dread of the inevitable suffering that must follow the commission of a forbidden overt act. Consequences, not conscience, are considered to be all that a child in general looks to, and hence the imagination of the child is excited, and the threat of punishment is held out as nearly equivalent to the punishment itself.

It must be evident that a system like this, which relies on a series of moral shocks, through the medium

of either body or mind, must be very cautiously handled. Two kinds of natures will be very differently affected, but both will bring the system, injudiciously urged, to an utter stand still. In the *first* class is included the boy of blunt perceptions, who will, after a time, have those perceptions, poor as they previously were, entirely deadened; the *moral* part of the shock will not affect him, and only the physical pain will remain, which he will, after a period, either disregard or resent. Dryden himself, although strongly attached to Dr. Busby, and after having committed his own two sons to his charge, said of him: 'Our master, Busby, used to whip a boy so long till he made him a confirmed blockhead.' This was clearly an error of judgment, not of heart, on the part of the worthy Doctor, who is described by Antony A-Wood as 'eminent and exemplary for piety and justice, an encourager of virtuous and forward youth, of great learning and hospitality, and the chief person that educates more youths that were afterwards eminent in the Church and State than any master of his time.' Among Busby's pupils were Dryden, Cowley, Philip Henry, Dr. South, Sir Christopher Wren, and many others, all of whom honoured Busby, *not* the 'sieve,' as Dr. Johnson tells us Busby was wont to call his rod, and to say, 'whoever did not pass through it was no boy for him.' Doubtless, among the sufferers for whom this 'sieve' was too severe

were many of the *second* class of boys, whose natural timidity, heightened to agony by the dread of these continued moral and physical shocks, would, after a time, utterly break down, just as we find Dryden records was the fact. Education, as we have shown in the outset, is *not* this kind of 'selection of species,' which, if persevered in, would only give us certain robust natures, capable of any endurance, bodily or mental, and would utterly shut the door on the weak in body but quick in wit, the timid, the anxious, and the excitable, among the ranks of whom have ever been found the greatest geniuses and greatest benefactors of humanity. Busby, with all his sterling piety and justice, mistook the object of education, which is *not* to 'sieve' boys, but to elevate to a higher general average of intelligence, those who, but for education, would remain for ever depressed below the proper level of their kind. The Doctor's sterling qualities made men pardon that error of judgment, which, unaccompanied by kindness, would have been simply intolerable.

The truth is that the use of the rod as an instrument of *instruction* is an utter fallacy. In *education*, as a *moral* agent, it may be allowable, but only in subordination to other more important influences; and this Arnold felt and acted on. Still with the reserve, and under the restrictions that common sense and right feeling will always know how to impose,

corporal chastisement is an agent by no means to be cast aside, and one which, in certain cases, cannot be supplanted. Continuous use of this, or any other moral shock is, as has been shown, in the highest degree foolish; but the occasional use of punishment, even of bodily punishment, is, on the contrary, positively needful, not merely to the *idea* but to the *fact* of discipline, and to the moral health and happiness of the pupil. Just as in certain states of the atmosphere it is found expedient to fire off the great guns of the fort, so corporal chastisement, and nothing else, will be found necessary to clear away certain fogs of the mind, and to bring about a healthy reaction of the whole system of the boy.

If caution in this matter must be used in schools, where everything must be done on a rough and ready scale, and where there is little opportunity for discrimination, still more is it necessary in *private* education. In schools, the power of the parent in this matter *must* be delivered over to the master, or the school cannot go on for a moment with any comfort or advantage; but in families, the parent must be very chary how, and to whom, he parts with his prerogative of chastisement and reward. He must remember also, that directly he appoints a tutor and governess, he *must* see with *their* eyes and hear with *their* ears; that, come what may, 'discipline must be maintained,' and that no tenderness

must stand between him and the execution of his duty, not simply to his child, *but to his whole family*. As pithily as excellently does the Book of Proverbs put this before us—‘He that spareth his rod, hateth his son; but he that loveth him chasteneth him betimes’—and again, ‘The rod and reproof give wisdom, but a child left to himself *bringeth his mother to shame*.’ ‘Correct thy son, and he shall give thee rest; yea, he shall give *delight* unto thy soul.’ And St. Paul inquires, in the Epistle to the Hebrews—‘What son is he whom the father chasteneth not?’ and founds an argument against the existence of *true* sonship on the *absence* of this chastening, declaring ‘Whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth.’

If this be so, and no authority can be higher—if the grandest form of love is thus coupled with the idea of restraint—no selfish sentiment of pride, far less of sloth, ought to stand in the way of that proper discipline which is to secure ‘rest,’ ‘delight,’ and ‘honour’ to the parents, together with ‘wisdom’ to the child.

The idea of the *propriety* of coercion once admitted, the next step is to inquire how far the power of enforcing restraint may, and ought to be delegated to others. Looking to the division that we have all along settled between the educator and the instructor, we are able to answer an otherwise knotty

question. As the father is to retain the *education*, in the widest sense of the word, to him, and to him alone, belongs the enforcing of the laws of morality, order, decency, and truth, which fall under the scope of education. Morality is here taken to mean those minor points of a child's behaviour, which do not fall under the other heads of order, decency, and truth; but particularly, the great point of reverence in religious matters, together with obedience to superiors, and the like—such matters, in short, as are summed up in the child's '*duty to his neighbour*' in the Church Catechism, all of which fall under the Latin term of '*Decorum*.' Whatever the father's ideas of coercion, he must *insist* on the maintenance of these points, and visit the breach of any of the greater duties with grave, instant, and sharp displeasure. It is for him *alone* to judge, from his own heart, character, and example, whether it will be well or not to delegate his office of administrator of the moral law to another person. If he does so, he should remember that he denudes himself of a great prerogative of his parental character, and one which scarce any one else can worthily carry out; and he must prepare for additional difficulty in the administration of this most delicate department of education.

It is wholly a question *for the parent*. No one can presume to advise hereon. Doubtless, the more fit a parent is to execute his office, the more he will

doubt hereon. It is only the silly, the mindless, or the selfishly proud man, that decides such a question *at once*; and his decision is generally one tending to save thought, exertion, or vexation, and involves a declaration against *any coercion whatever*, the interests of his offspring weighing little or nothing in comparison with his personal inclination, position, or pride.

But supposing the honest-minded parent to be also a humble man, and to decide to transfer, '*pro tanto*,' his power to the tutor, or governess, he must redouble his care in their selection; and herein no better advice can be given than that contained in Locke's '*Thoughts on Education*:'—'Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education; one who, knowing how much virtue and a well tempered soul are to be preferred to any sort of language or learning, makes it his chief business to form the mind of his scholars, and to give *that* a right disposition; which, if once got, though all the rest should be neglected, would in time produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits—languages and sciences, and all the other accomplishments of education, will be to no purpose but to make the worse and more dangerous man.'

It will remain, then, for the tutor, on whom, in accordance with the parent's decision, both moral and instructional discipline will fall, to lay down for himself an intelligible code of laws to which he can generally refer, and by which he will be guided. If he does *not*, if he administers discipline haphazard, he will soon find himself in a position of repentance much to be repented of. He will find that he will have to condone where he should have punished, and to punish where he should have condoned. Being all at sea, his discipline will be as fickle as the day, as his health, his occupation, to say nothing of his temper.

He must consider that children's faults are to be divided into two great classes—first, moral, then such as relate to instruction. The moral faults are to be judged by a higher standard than that of his own ideas, which is—God's word—and particularly by that part of it best known to his pupil, as expounded in the Catechism. Of offences against instructional discipline he is to be the judge, and it is in this division that he will have to be most wary. Moral faults in children are generally on the surface, and imply little or no obliquity of character, unless they are found to be habitual, designed, or persevered in. When merely casual, detection itself, if accompanied by grave, yet affectionate rebuke, is almost sufficient punishment; but *not so*, if the tutor see a tendency

in the moral nature of the child to any one particular sin. In such case, he must cut off the offence every time it buds forth with unsparing severity; let him remember Proverbs xxiii. 13—‘Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.’ But although the tutor is to make no truce with sin, he is yet to remember that his task ends not here. He is to track up the evil to its source, and endeavour to *heal the springs* thereof; he must inquire into his pupil’s moral history—when the first overt act occurred, and under what circumstances; he must study the child’s character keenly, and above all strive to defeat temptation, by plentiful occupation, especially by the substitution of fresh and pure ideas for those contaminated; he must give *encouragement* in the right path, and by PRIVATE *religious* admonition, suited to the child’s age and comprehension, and particularly by impressing a deep sense of *affection* and *duty* to his Father in heaven, as well as to his father on earth—lead him on to *genuine* amendment.

For all this true missionary work, time, kindness, discretion, and firmness, are indispensable, to say nothing of a humility of mind which will be content to leave to God the fructification of the seed sown in the child’s heart. But let him *persevere*, since one fault so conquered, the child’s moral character is in

the tutor's hands, and it will be his fault if it be not moulded for good. One caution must be observed. The child *must never be rewarded for right moral action.* He is to be punished if he offends against moral laws, but he is not to be allowed to suppose for an instant that he has any liberty to live out of the pale of those laws. They are his *life*, just as much as the air he breathes. There is to be no choice between right and wrong, no bargaining for the former, or else the child will speedily see his advantage, and, like his elders, make capital of the latter.

Very different is it with what may be termed instructional faults. For these the punishments must be so rare as to be almost exceptional. If anything, the tutor must always lean to the opinion that *something* is wrong in his own method, manner, or matter, rather than that the child is in fault. There are many more cures for inattention, &c., than one, and even habitual idleness may be checked, in most cases, if *taken early*, without any recourse to punishment. In the system before us, we must remember that we are supposed to be working on virgin soil, and with children unspoiled by communication with others. When, however, a child is so spoiled, it must be a grave question with the tutor or governess, whether to sap his vices by gradual approaches, or to overwhelm him on the instant by sudden and sharp punishment for the very first overt act. It is entirely

a question of the nature of the child's mind, antecedents, habits, &c. With some children, one course succeeds best, with others, another; but whatever *is* done, it must be done in the most transparent good faith, with perfect firmness, justice, and discretion, and so done, it will rarely require repeating.

Every one can see and feel the danger of *unjust* punishments, but very few see the dangers of *over leniency*. In the steering between this scholastic Scylla and Charybdis is shown the triumph of the good educator—the shipwreck of the false. The only way to avoid the rock or the whirlpool is to take one thing at a time, and not to strive to do too much, but to keep the mental eye fixed on one plain salient point, and to make for that, disregarding, for the moment, minor matters which will set themselves right in the end. First capture the smuggler Sin, and then turn back to look for the tubs (the bad habits), he has thrown out during the chase. In this way you narrow the field of punishment, and are enabled to be lenient in small matters, without affecting the great end in view. You will thus, and at one blow, secure the respect and affection of your pupil, and run no risk of over-punishing a small fault, or of neglecting a great one. A great fault you can hardly over-punish. A small one you may; and ‘per contra,’ if your pupil finds you hard in small matters, and easy in great ones, he will begin, and

justly, to suspect you of insincerity ; and then, farewell to any hope of proper influence.

The instructor must ever keep in view the folly of *multiplied* punishments, and that *frequency* herein is an indubitable sign of incapacity for the office of tutor or governess. With most natures, nothing more is required than a steady, assured firmness, based on power to punish, which fact must be quietly and coolly explained to the offender, who must be warned of the inevitable consequences he will bring on himself by perseverance in evil-doing. And herein the parents must aid the instructor. They must lay down *for* the instructor, and *to* him, exactly the bounds he may not overpass, but up to what point he may reasonably go ; and it will be as well if he secures these definitions in *writing*, and this for the sake of *all* parties concerned. The rule may be stated briefly thus:—where a parent retains an educator's rights, let all *moral* delinquencies be referred to him for judgment and punishment. Where instructional faults are concerned, let him simply adopt the report, in writing, of the tutor or governess, and order the punishment set down for the offence, if this be of such magnitude as to be worthy to be brought before him. In all minor cases the dictum of the tutor or governess, or of both together, is to be final and without appeal.

When, however, the parents quit their natural

rights, and make over the educator's part to the tutor or governess, as well as the instructor's, they must have firmness of character enough to do it as fully as if the children had been sent to school, and to interfere as little as possible, except in cases where interference becomes a positive duty, and even then, it must be done in the most careful and secret way, so as not to injure the position of the instructor with the pupils. Even if the parents retain *any* portion of their own prerogative, it will be better to delegate the *general execution* of their orders to the instructor. The more mutual formality and respect is observed in these matters between educator and instructor, the more will be thought by the pupil of the system pursued. As much as possible, let everything relating to punishments be reduced to writing, and let a record be kept of every punishment, however trivial. This very book will not only be evidence for the future and a reference for the past, but the very existence of it will give an aspect of severity even to trivial punishments, and will clothe them with an importance which will render major ones almost needless.

To conclude with the unpleasant, though indispensable subject of punishments, we have only to describe what they *are*, in general, and what they *should* be, and to give general rules for their execution; details which, however disagreeable, must be

given in a work like this, wherein it is the object of the writer to bring his experience to bear in aid of the inexperience of others.

In inflicting punishment of any kind on a pupil, the great principle of *justice* must be kept steadily in view. Now, justice will not only discourage all attempts to import any *personal* feeling into the matter, however provoking or annoying the conduct of the pupil, but will always lead the instructor to proportion, as near as may be, the punishment to the offence. As a rule—and a safe and healthy one it is—the instructor should never put himself into such a position that *personal* insult can possibly be inflicted on him. If such arises gratuitously, on the part of the pupil, the instructor must meet it with calmness, and not assume that HE is the injured party, but *his office*; and as it is most important that the respect due to his office should be maintained, he must never pass over the slightest impertinence of the kind, but instantly, if the power lies in his own hands, suppress the attempt at insubordination by the most direct and open reproof, and if an apology be not at once tendered, remove the offender to his private room, send for the guardian, and desire him to chastise the boy with a certain definite number of stripes of a good old-fashioned birch on that part of the body apparently allotted by nature to such exercitation. No excuse, no ‘begging off’ on the part of others,

should be allowed to stand between the offender and instant punishment, as a breach of discipline of this kind is an overt act of rebellion which must be quenched *at once*. If the power be not with the tutor, let him at once lodge his complaint with the parents, who, if sensible, will forthwith carry out the proper sentence; if not, let the tutor respectfully urge the impropriety of excusing the offence; but should he meet with any hesitation on the part of the parents, let him at once send in his resignation, as, at any cost, he had better not remain in such a family. If he does, he has only himself to thank for a life of thinly disguised slavery to the insolence of his pupils and the *insouciance* of the parents; but, most commonly, such a proceeding as resignation will bring all parties to reason.

This offence and its punishment has been mentioned first because of its exceeding importance, and because, in all probability, it will occur at first and at first only, if the tutor has the temper, sense, and firmness to meet it as it deserves.

Young ladies, of course, cannot be corporally punished; but the governess must, under such circumstances, remove the offender to her private room, and request the attendance of the parents, before whom the offender must be forced to repeat any insolent remark, *literatim et verbatim*, and compelled to render an apology to her governess of the most

ample kind, and in the presence of the parents, who may, or not, impose any punishment they please. Short of this, the governess *must not be satisfied*, and unless this is done, she too had better resign, then and there; as, if the tyranny of the boys over the tutor be severe, what is that of an insolent, headstrong girl over her governess?

Moral offences, such as lying, swearing, habitual idleness, irreverence, indecency in word or deed, *et hoc genus omne* of moral guilt, must be treated in the same way. No period is to be allowed between the offence and the punishment, which must be accompanied, not merely with sharp reproof, but with the isolation of the offender from the family for the rest of the day. He should be removed to the tutor's room, and, once having submitted to his punishment, he should be kept at work till bed-time, when, before retiring to rest, the tutor should kindly and gently explain to him the fault he has been guilty of, and put him in the way of repentance and peace. The next morning he should be allowed to join his family, but on no account be permitted to talk over his fault or his punishment; and a sacred reserve on this point should be impressed on the other children, as the great point in punishment is not to allow the edge of chastisement to be blunted either by false sympathy, or by the balm of that 'bravado' which affords such a solace to the punished when they rejoin their fellows.

In the family, punishment must be regarded as a serious matter, and as one quite exceptional, degrading to all the circle, and wholly improper to be referred to, in any way, after the event.

As an instrument of punishment, nothing but the old-fashioned birch, made of a few slender sprays, should be permitted. It is light, innocuous, sufficiently painful in its application, and, if anything, an improver of physical health rather than the contrary. All canes, straps, sticks, whips, &c., are apt, even in the most careful hands, to become dangerous, and are hence utterly improper to be used; besides which they have this radical objection, that they can be, and are used, to correct the lower animals. Now, a birch has this advantage, that it is especially the school-boy's corrector, and is futile against animals. No one has ever been known to drive a horse or a mule with a birch, far less a donkey, albeit it is sacred to the asinine portion of human youth. These may be deemed very trivial considerations, but they have, trivial as they are, a certain importance; and, perhaps, had they been a little more attended to than they have been, more than *one* unhappy child might of late have escaped a shameful and awful death, and very many such castigation as may, not improbably, influence or have influenced their whole after health. If, therefore, corporal punishment *must* be

used, let it be administered with the good old-fashioned harmless English *birch*.

As a rule, corporal punishment should never be administered by the complainant or by the judge, but by some indifferent person, and it should never be exercised but in the presence of one or more witnesses, except when administered by the parent himself. On this point the tutor cannot be too guarded, and the parent ought also to insist on the rule being carried out. We cannot too much fence this matter round with every kind of formality, particularly as WE mean *punishment*, not *tyranny*. We follow Arnold, not Squeers.

The next point is one very hard to be observed, but yet it *must* be insisted on. It is that no one but the parent or the tutor, if commissioned by him, may in any way or under any pretence strike a pupil. Nothing can be so detestable as the system of constant boxing of ears, pulling of hair, &c., which some otherwise excellent masters permit themselves unrestrainedly. It is true that there may be some little silly childish tricks for which a sound cuff seems an appropriate remedy, and, incidentally, it may be so; but one cuff may become many, and there is no reason why persons wholly uncommissioned to inflict corporal punishment should take it on themselves. The tutor is the only person so commissioned, and he, for his own dignity's sake, will not permit such a

practice in himself, far less in others. The rule then must be imperative, and a breach of it be visited with sharp reproof; a repetition, the dismissal of the offending person.

Corporal punishment thus limited and defined, we pass to other usual corrections. All *bodily* TORTURE—for such, and nothing else, are such punishments as fasting, thirst, and deprivations of rest—must be interdicted. The object of punishment is a simple moral shock, not a long-enduring, grinding terror. Similarly all cramping attitudes, such as standing on forms, holding up slates, all backboards, stocks, and similar engines must be prohibited. The faults of a child are no excuse for injuring his health by twisting his body, weakening his spine, or depriving him of nourishment. Where they are faults of *will*, we have in the plain straightforward birch the most simple, natural, and effectual remedy—where they are mere faults of the child's natural listlessness, carelessness, inattention, or the like, very light punishment, accompanied by reproof, is quite sufficient. An hour in the tutor's or governess's room after school, with some good *useful* piece of additional toil, is ample correction, if not, in many instances, too much; learning by heart the missed lesson, copying out the carelessly played music, writing and rewriting the badly spelled or careless exercise—such are the simple tasks that ought, with a good

tutor and governess, to be all that is required. A very good and useful task is to give a page of Johnson's Dictionary, meanings, quotations, &c., to be copied out, or, with an advanced pupil, an essay on the very fault committed. The tutor and governess can always vary this kind of discipline, without resorting to the insane practice of setting page after page of Latin prose, or verse, to be written, or rather scribbled out—or of degrading the Holy Bible, or the Prayer Book, into instruments of correction, by giving so many psalms, collects, &c., to be learned by rote—such folly being the true way to make their pupils detest the very name of these holy books.

All minor punishments must be short, sharp, and sensible, and always inflicted under the eye of the tutor and governess, who should be *responsible for their execution*. This arrangement will make these functionaries very chary of setting punishments too often, and they will, if they manage well, find it quite possible almost entirely to dispense with minor punishments. The MAJOR punishments must NEVER be dispensed with. These latter are to be held a matter of principle, and one not to be violated; with the former, expediency is the rule, and this may be subject to a thousand modifications, quite harmlessly.

We may now quit this unpleasant but very necessary detail as to punishments, but before doing so entirely, we may well take the opportunity of saying

something on a matter which will, more than any other, tend to the desuetude of all minor punishments. We mean the *manner* of the tutor and governess towards their pupils.

What is laid down hereon by Mr. Hugo Reid, in his work on the 'Principles of Education,' is so excellently put that we cannot do better than reproduce it here :* 'That the educator may acquire and retain the love of his pupils, it is essential that he shall exhibit at all times a kindly feeling towards them, take every opportunity of doing them any little kindness in his power, and abstain as much as possible from everything which may tend to make them dislike or hate him. It is not enough to show interest in their future welfare, by anxiety to push them on in their studies, good advice, &c. They can hardly be expected to appreciate *that*. We must interest ourselves in their present enjoyments ; else, we may acquire respect, but no love. We must descend from the dignity of our superior age, size, knowledge, wisdom, and experience, be a little friendly and familiar, converse with them as reasonable beings worth paying attention to ; and generally treat them with consideration, and some little respect. In his intercourse with the young the *manner* of the educator is all-important. There is infinite meaning in the language of the look and tone of the voice. Kindness

* P. 155.

must be in word as well as in deed ; in look and tone, as well as in word. The same acts, accompanied by the same words, will have very different effects according to the manner in which these are uttered.'

In a word, to acquire the love and friendly feeling of the pupils, the instructor *must* act as a GENTLEMAN, or a LADY, deputed by the parents to carry pleasantly out what is for the benefit of their children, and must merge all the tutorial or governess tone—so much the detestation of children, and very rightly so—in a kindly, genial spirit, which, confident of its own integrity of purpose, can, unfettered by restraint, enjoy the innocent freedom of a child's mind, and be glad to encounter that freshness of spirit for which we look in vain in the elder world. The very worst of all tutors or governesses is that unhappy '*snob*,' in the truest sense of the word, who is constantly worried by a sense of his or her importance, and of the fearful consequences of the least slip from this 'high horse,' and who hence dares not permit the slightest relaxation of the idea of superiority. The misery such persons bring on themselves is only equalled by the mischief they do to children, whose nature is abhorrent to all such assumption, and who, instead of looking up to the instructor, heartily despise the rampant folly, and commence a never-ending campaign against it, which very generally engrosses all their secret thoughts, to the utter exclusion of healthier influences. Such persons do

indeed too frequently 'get on,' as it is called, with parents and elder people, because they are in very many cases inveterate toad-eaters, or that kind of parasite known to the Romans as 'Assentators,' cringing echoes of any twaddle that comes from a presumed higher quarter than their own, and, accordingly, in the true spirit of the parasite, ruthless crushers of any contrary spirit in those over whom they exercise power. 'It is quite true,' says Mr. Reid, 'that kindly treatment, and such familiarity as leads the pupil to develope himself unreservedly, tend to diminish the awe and terror with which the teacher is regarded, and, unless very great care is taken, even lessen the respect which ought to be felt for the educator, and are thus unfavorable to discipline, at least to "rigid discipline." But there may be such a thing as *too* "rigid discipline," and such discipline is not only *not* an *object* of education, *not* an *aid* to education—it is a positive impediment to thorough education.' Nothing can be truer than this statement, which the real educator will do well to ponder. Instruction is not worth the price of a 'broken spirit,' or a slavish, timid, utterly subdued deference to the least caprice of the instructor, covering deep-rooted hate. The mental food taken with this sauce is never properly digested. It turns to bile, not to chyle, and injures rather than benefits the mind and soul. The motto of the true instructor must ever be, 'My son, give me thy heart;' and what simple cunning is

required to win this from a child when, O Tutor!—when, O Governess!—‘*thy* heart is right with *his* heart?’ This is *the* secret, this the golden rule—‘Love begets love;’ and if you cannot feel this to your pupils and your work—if those be ‘nuisances,’ and this a ‘bore’—depart in God’s name—the sooner the better, and seek out any other means of sustenance open to you, for in tuition you will not do His work, but His enemy’s. In *this* sense is it, and as knowing well the fact, that we have laid down the canon that a *good* tutor and a *good* governess may almost entirely dispense with punishments. As Mr. Reid well observes,* the educator must possess ‘a calm, simple, and dignified manner, free from strut, pompous pretence, or assumed airs, consistency of system, a resolute determination, the power of directing and controlling them (his pupils), and the strictest justice in all his dealings with them. Such a combination has a magic influence, and will in time subdue the most refractory.’ Such a bearing is very far removed from infirmity of character. Many a kid-gloved hand can give as strong a grip as the blacksmith’s fist, and the deed is all the more astonishing because wholly unexpected. As the same author observes,† ‘With regard to undoubted faults, a mild, calm, persuasive method is thrown away on some, being only regarded as a sign of weakness on the teacher’s part; nothing but energetic expressions of

* P. 159.

† P. 166.

disapprobation are of any avail with such, and the teacher *should not spare them.*' Of all gifts important to the instructor, moral courage ranks first and foremost—courage tempered by geniality, sustained by principle, and furthered by reason, is the mark of the true *gentleman*, as well as of the true instructor—nay more, it is the mark of the true *Christian*. Christianity furnishes no cloak for the *moral coward*—for him who, for ease or stipend, or a '*good name*,' will hesitate to stigmatise 'an evil and perverse generation' as it deserves. *True* love for the sinner will permit no truce with the sin, but will, if possible, lay an iron grasp on *him*, and pluck, if it may so hap, THAT 'brand from the burning.'

Thus much has been hinted to the educator by way of warning against the wretched system of governing by fear of punishment. Rewards, unless judicious, do almost as much harm. We will put aside the vulgar ambition of passing others in the educational race, as an exploded error, fraught with the saddest consequences, and absolutely worthless as a *true* incentive to education. If a boy will not work without the passion of emulation being strongly excited, it is very likely that his work, when done, is not only badly done, but that directly the petty passion of passing by some one else is gratified,—no real principle being at the bottom of the matter,—the emulator falls into the very faults the presence of

which, in the conquered, assured him a victory. *True* emulation is to be directed *against himself*. He is to be taught to strive to consider his own deficiencies, and to conquer *them*, not to take advantage of the deficiencies of others. This, indeed, is the only solid ground upon which prizes should be given. The half-yearly or annual examination should, to be just, have respect to *all* a child's antecedents, to what he *was* six months ago, and to what he is *now*—not merely to his ready replies or careful construing, although these are excellent things in their way. In schools this is impossible, but in the family it is not merely possible, but the only right way of adjudging prizes. Let a child know that you will not only punish dereliction of duty, but that, quite irrespective of mental acquirements, you will reward his attempts, however imperfect, to do his duty, he will perceive that you act on an intelligible and *just* principle, and strive accordingly. Heaven is the reward of him who, as St. Chrysostom finely says, plants his foot on the last and lowest round of the ladder of repentance; heaven is also the reward of the greatest saint. If this reward depended on degrees of holiness, who could attain to it? It is a reward for the surrender of the *will*, and, if anything, he who has been *most* prone to sin deserves a greater reward than he to whom holiness has been a habit, a necessity, an every day blessing

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of life. Thus the mentally dull, the slow, the wilful, the 'naughty' child, deserve a prize as much, or more, for their *good will*, than the docile, the gifted, the naturally studious and attentive; but these latter generally contrive to urge their claims to reward in preference to the former, and obtain their end, not on the ground that they have gone so far *forward*, but that they have abstained from going *backward*. To them, good conduct, good lessons, good examinations, are an every day habit. Let them have their reward, certainly, but let the others have theirs also.

In announcing prizes, then, let it be distinctly understood that *all* in their several ways shall be *paid for their exertions in the good cause*, who FULLY deserve it. That no accident of mind, no backwardness, shall stand in the way, and that only those shall be rejected, however specious and brilliant their work, whose *conduct* has not *fully* merited reward. In this manner you give a *direct* impetus to *all* your charge in their several ways, and the dread of *omission* will secure an amount of care *over themselves* which no announcement of prizes on the usual principle could have effected. This plan can only be carried out in the family, but when carried out in connection with a firm and undeviating system of punishment for *moral* faults, it will be found most effective, because it embodies the principle of 'no work, no

wage,' as applied to the most important gift to humanity, self-consciousness ; and so far imitates, in its humble way, the moral government of God.

The prizes given need not always be books, but such sensible evidences of approval as may suggest themselves to the parents and instructors, who should deliver them as publicly as possible, with an accompanying statement of *why* they were given. Those from whom they are withheld will be sure to make due inquiry as to *their* omission from the benefits conferred. They are to be kindly but firmly referred back to themselves—'Have you done your *best* to improve? Look into your own heart and conduct. *We* have made no comparison between you and your brothers and sisters, but between your former and your present self.' Such will be the answer, and such will not only be found sufficient, but of the highest practical value, as regards the future.

And now we pass to the pleasantest of considerations for all parties, if—as will certainly be the case should they have followed honestly the plan here laid down, or any sensible modification of it—they have *worked* for their *wage*. Pupils, parents, tutor, governess, and guardians all look forward with pleasure to the *holidays* as the period of rest, honestly striven for, and fairly obtained. The duration of these holidays will be a matter for the consideration of every parent ; and must, of course, be regulated

as suits *his* convenience. The most usual plan is to give three weeks or a month at Christmas, beginning just before Christmas-day, so as to allow all the several functionaries to rejoin their families and friends; ten days at Easter, commencing before Holy week, and extending to and including Easter Tuesday; and six weeks or two months at the end of July, when the hot season comes on, when the House of Commons thins, and the British nation migrates to the sea, the moors, or the Continent. In the system we advocate no provision is made for any other holidays, as in all families, great or small, occasions will arise when casual holidays may with pleasure be conceded; nay, very often, *must* be given; and therefore such leisure spaces may be very well left to the disposition of the head of the family, who, however, if he be wise, will make them as few and far between as possible, so that they will rather seem 'angels' visits' to the pupils than, as too often is the case, an institution for the maintenance and relief of idleness, supported by the voluntary contributions of those who ought to know better.

This long and important chapter brings to a close the theoretical portion of this work. Herein we have discussed the theory of education, its agents, habitation, materials, seasons, and, lastly, its moral laws of punishment and reward. In the three chapters to come we shall endeavour to bring to bear

our practical experience as to the *actual teaching* of various subjects, a matter which can only be handled effectively by those who have themselves been teachers; and, therefore, in this work, the effort of a teacher in the full sense of the word, the technical part will be no mean portion of the book. If, in what is past, as in that which is to come, any subject has been so handled as to give material for thought or reconsideration to the minds of educators and instructors, the writer's object is happily effected. If otherwise, he hopes that his efforts to set his subject in such a light, though unhappily inoperative, may yet plead his pardon. Success may be wanting, but not good will.

In the past chapter we have given a brief sketch of the former system of punishment, and its modifications in our day. We have shown on what principle of punishment Dr. Arnold worked, and have discussed the *rationale* of punishment, showing it to be a system of moral shocks, which, however, are not to be frequent or continuous. We have quoted Dryden as to the effects of Dr. Busby's error herein, and we have shown what two classes of minds are injured by similar mistakes in judgment. We have, however, given in our adherence to corporal chastisement as a *moral* agent, to be very carefully and sparingly used. We have quoted the Old and New Testament Scriptures in support of the propriety of such coercion,

and as maintaining the connection between true love and chastisement in some form or other. We have then discussed the propriety of giving over the parents' power to others, and maintained that it is entirely a question for the parent alone, and that if he wills to surrender his power to punish, he must redouble his care in the choice of a tutor, and we have quoted Locke as illustrating this point. We have shown also that the tutor must lay down laws for his own guidance, and must classify faults. We have urged the necessity for *religious* advice, and the great danger of rewarding a child 'for being good.' We have discussed what may be termed instructional faults, and the small need for punishment in their case. We have spoken of the dangers of over-severity and over-leniency, and have hinted at the means of escape from this difficulty. We have shown the folly of multiplied punishments; have urged the necessity of a record even of trivial punishments—the importance of justice—of maintaining the dignity of the tutor's office free from contempt, and have given directions for the punishment of insult as an overt act of rebellion. We have pointed out what course must be pursued with young ladies who cannot be chastised corporeally, and what steps the tutor and governess should take with regard to the parents in this matter. We have also urged the need of *instant* punishment for moral offences, and the segregation

of the offender. We have discussed the instruments of punishment, and have decided for the old English birch as against all canes, sticks, &c., and have given reasons for the preference. We have insisted on the presence of witnesses at corporal punishment, and on the impropriety of permitting incidental cuffs, &c. We have declared against all bodily and mental torture, and, having limited corporal chastisement to moral faults, have shown that very minor punishments suffice for all others. We have laid down what these minor punishments may be, and what they may not be, and have thrown, as a matter of precaution, the charge of the execution thereof on the tutor and governess, for certain reasons given.

We have next proceeded to speak of the importance of manner in the instructor, and have largely quoted from Mr. Hugo Reid hereon. We have illustrated the dangers of *conceit* on the part of tutor and governess, and maintained that *over-rigid* discipline is a positive bane in education, urging that the *true* secret of discipline is mutual love between pupil and teacher, but that it must *originate* with the instructor. We have held that this kindly feeling is quite compatible with *moral* courage, which is a high form of Christianity.

We have next spoken of rewards and prizes, and dissenting from the vulgar ideas of emulation, have shown what is *true* emulation, what principle should

regulate the giving of prizes, and how the proverb of 'No work, no wage' is herein to be understood and applied. We have seen how prizes are to be delivered, and have furnished an answer for the disappointed.

Lastly, we have discussed holidays, noted when they generally occur, and maintained that *casual* holidays must be left to the discretion of the head of the family, warning him, however, against over-frequency herein.

To conclude, we have reviewed the contents and purport of two *theoretical* portions of the 'English Schoolroom,' and have pleaded for the kind consideration of those whom this work chiefly concerns, the educator and instructor.

CHAPTER VII.

INFANT INSTRUCTION.

THIS portion of a work on the 'English Schoolroom' must, necessarily, be very minute, and, except to the parent or teacher, perhaps tediously so. But the bulk of all matter is made up of little things, and by small matters greater ones stand or fall. As what we have now to say concerns *very* little people, we shall be quite content if we succeed in aiding *them* in any way, convinced that, if happily this end be attained, greater folks will know how to appreciate our pains.

In another portion of this work we have pointed out the intimate connection of the nursery and schoolroom, and have fully discussed the question as to who ought to educate the child. We have shown that to the mother belongs this special prerogative of infant education, and that it ought to be deputed to no one else, except in cases where, from disease, death, or physical impediments, such maternal education is impossible. We have, in passing, pointed attention to the absolute need of great caution in the

instrument for awaking the imaginative powers, and hence of exciting the thirst for knowledge. Before a child can read he longs for something to think about, something to re-enact, and the little mind loves to pore over adventure whether with the fairies, the foe, or the frozen deep, as the stories he hears may lead him. Dry facts the little mind discards; *his* facts must be as high coloured as his pictures, and that with bright transparent colours, for his mental eye admits no half-tints, everything that is narrated, as far as he is concerned, being *true*, because his mind has no idea of deceit, and therefore clothes every fact with truth, particularly such facts as warm his imagination and fall within his grasp.

It is on the knowledge of such phenomena as these, and in sympathy with them, that the teacher must take the first steps to more positive information. We have shown that the age at which children may begin to be regularly instructed varies wholly with their temperament and capacity, but that, in general, positive instruction may begin at three and a half to four years of age. At this age, therefore, the nursery governess may, to a great extent, relieve the nurse of her charge, and tenderly, very gently, but also very systematically, lay the first foundation of the future education.

It is quite clear that the first thing we have to deal with is *language*, as the channel to further and fuller

information. Had we no written or printed character to communicate, the teaching of language would resolve itself into the natural imitation which, though the slowest, is yet the surest of all known methods of initiation into the mystery of speech. In teaching the use of the written or printed character, and in inuring the mind to associate *sound* with *characters*, lies, without doubt, one of the severest tasks for both pupil and instructor, in the whole range of instruction. In the Continental languages, where the range of vowel sounds is comparatively limited, much of the labour demanded by the very copiousness of our English tongue is unknown, and learning to read is not nearly half the labour it is with us. But of this labour we shall diminish fully a third if we begin to teach in the right way, and boldly discard the alphabet as a mere snare and hindrance in the path of the child. No doubt this assemblage of letters is of vast use in its way, as are all methodical arrangements; but the teaching of the alphabet, *as it stands*, is *not* the first step towards making a child read.

We must remember that in the *ear*, and in the perception thereby of sound, we have to deal with a very treacherous and uncertain organ, and one that from infancy to old age is constantly in a state of education; but that in the *eye*, on the contrary, we deal with an almost perfect organ, and one

infinitely more in direct communication with the brain than the ear.

To the *eye*, then, we must apply for aid in the early stages of education, and long before we commence to teach language we should teach objects, making the communication of the power over written language, or reading, the reward for proficiency in objects, and the key to further information thereon. In so doing we shall simply follow nature, who shows us first something to stimulate our curiosity, and then silently bids us seek our fellow men for the clue to the mystery. Hence language, *oral* at first, next written, as oral tradition becomes valuable, and as the man of one age refers to the man of the other.

We have said that the period for the commencement of instruction varies with the capacity and temperament of the pupil; but there is one phenomenon which, we believe, is common to *all* children, and the appearance of which, more than any other, marks the period when instruction may begin. This is the anxiety manifested by most, if not all, children, to use a pencil, and to make attempts at drawing. This natural craving must be guided and stimulated, as it affords the only *safe* method to the connection of character and sound. The child will, at first, only scribble; *but he cannot do better*, and the *larger* he can be induced to scribble the greater freedom of hand he will eventually attain; and therefore give him a large

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self. This exercise should form his daily practice for some months, even when he can form many other letters. The *rationale* of it is, that it tends to give a perfect sweep to the arm and hand, and thus tends to correct cramping and irregularity, besides giving lightness of touch, and as the pupil stands at some little distance from the paper, he *must* hold his pencil aright. This practice is very nearly the whole secret of the advertising writing-masters who profess to correct 'bad hands,' and it is evidently based on the same natural law which induces the artist to stand at his easel, and work with long-handled 'tools,' instead of bending over it at a desk or table.

When 'round *O*' is once attained, the letter '*i*' is the next effort, and this should be made with a curve at the bottom of the down stroke as in the written character; '*u*' the combination of two '*i*'s' comes next, and then 'round *o*' is very simply turned into '*a*' by the union of '*o*' and '*i*.'

Thus far the vowels '*a*,' '*i*,' '*o*,' '*u*,'—'*e*' and '*y*' being left for a further stage. Secure the due formation of these primary vowels, and you are a long way to good hand-writing.

Next come the liquids '*l*,' '*m*,' '*n*'—'*r*' being left for an advanced stage: '*l*' is shown to be only a lengthened '*i*,' and it is pointed out that '*m*' and '*n*' are formed by '*i*' reversed, or by 'pothooks,' as they are usually called. When these

letters can be formed *perfectly*, combine them with the foregoing vowels *a, i, o, u*, beginning with the liquid '*m*,' this being the easiest letter for a child to pronounce, as shown by the fact that the monosyllable '*ma*' is more or less pronounced months before a child can speak any other syllable.

Over and over again the little table,

mā,	mī,	mō,	mū,
la,	li,	lo,	lu,
na,	ni,	no	nu,

and variations on it, must be repeated before proceeding further, and these monosyllables must be constantly written out, so as to pave the way for the next step, which is simply to teach the child that these sounds are the *long* sounds represented by the characters he can write, but that there are *short* sounds to them *also*, which, for the sake of avoiding too many characters, are expressed by *exactly* the *same* letters. To prove this to him, let him write and learn to pronounce this table,

māl,	mīl,	mōl,	mūl,
lām,	līm,	lōm,	lūm,
nām,	nīm,	nōm,	nūm,

and so on through the combinations presented by these letters.

Next comes into play the important letter '*e*,' which, being a *looped* letter, takes some little time to secure.

All this time the lessons, both of reading and writing, should not exceed half an hour each, but a

third half hour may *now* be added for the study of 'objects,' i.e. the knowledge of form as shown by prints, and the gathering of information by way of *oral* instruction, which must comprehend the reading of a book (not a *childish* one) to the pupil, who must be encouraged to pick out the letters he knows from the printed text, their forms, though slightly different from those he has learned, being sufficiently close for the purpose of recognition.

All this effected, the power of the great mute 'e' in *lengthening short* syllables must be explained. The pupil must write out the table,

mal-e,	mil-e,	mol e,	mul-e,
lam-e,	lim-e,	lom-e,	lum-e,
nam-e,	nim-e,	nom-e,	num-e,

and read *first* the *short* syllables, then the *long*, and be worked backwards and forwards in the variations, until he quite appreciates the doctrine, which, with the indication of the power of one vowel over another in the *midst* of syllables, goes far to exhaust the difficulty of the English vowels, their *short* forms being constant, or nearly so, but modified by the machinery of other vowels, as in German by the modifying dots or dashes.

The power of the double liquids to *broaden* the long vowel sounds, as in *mall*, must next be explained, and the diphthongs are to be taught, guarding particularly, however, against confusing their sounds

with those of the *broadened* vowels, as, for example, the very similar sounds of *mall* and *maul*; and, finally, the letter ‘*y*’ may be disposed of, as regards its vowel character, by showing that in the middle of words it is identical with ‘*i*,’ and wherever *that* letter is long or short (presuming it to replace ‘*y*’), that such is the quantity and sound of ‘*y*.’

All this time the pupil must be constantly exercised in *dictation*, for which he has now ample material, and particularly in the long and short vowels, the diphthongs, and ‘*y*’ as replacing ‘*i*’—the great point being to accustom his ear to seize these sounds *at once*, and his hand to express them as quickly.

Before approaching the knowledge of the consonants, we must complete that of the vowels, and exhibit ‘*e*’ as a short and long vowel also, as in

ēl, ēm, ēn ēr,
ēle, ēme, ēne, ēre,

and teach the open sound of ‘*a*’ as in *father*, and the *prolonged* one of ‘*o*’ in *move*. We must be especially careful as to the *open* sound of ‘*a*,’ as from the vicious mode of naming the letters of the alphabet usually adopted, children get it into their heads that this sound is inseparably connected with the consonant ‘*r*,’ and the writer once knew a little genius who spelt *dark* ‘*drk*,’ *park* ‘*prk*;’ and, looking to the plan on which he had been taught, he was perfectly

right, as the letter ‘*r*’ had been constantly impressed on him as equivalent to ‘*ar*.’

Thus much carefully secured by writing, oral tuition, and constant practice in dictation and picking out the sounds and letters already acquired in the printed text of *any* large-typed book, we pass on to the consonants, of which we may only teach a few at a time, and in the order given below, constantly associating them with the short and long vowel sounds as given above. The teacher will do well to make the child exercise the peculiar organs required for labials, dentals, &c., with, at first, the least possible reference to *any* vowel sound—as, for example, it must be clearly impressed on the child that ‘*pe*’ is *not* the sound of ‘*p*,’ but a mere arbitrary way of explaining this character, used to express the compression of the lips; the fact being, that in teaching reading, as in all other matters, the *truest* is always the *safest*, yea, even the *shortest*, method of instruction.

The following is the table of consonants referred to:—

Labials .	. p—	b—	f, v—	ph—
Palatals .	. c, k—	g—j—		ch—
Linguals .	. t—	d—		th—

These, as connected with the aspirate power of ‘*h*,’ must be explained and illustrated, and the labials only taught first. There are, as the philological scholar will be well aware, deep reasons connected with *other* languages, and their relation to English,

for this arrangement of the consonants, which will be found to proceed in a natural sequence, 'p' (the easiest consonant) being set first, and 'th' (which may be considered practically as one letter, and that the hardest for a child to pronounce) coming last.

Before working this table, it must be explained to the child that 'c' and 'g' before 'e' 'i' and 'y' are generally soft, and that 'j' does duty for a soft 'g.' Thus much premised, and the table worked with the short and long vowels, the broadened sounds before double liquids and the open sound of 'a,' the aid of *writing* being, as before, constantly called in, there only remains the letters 'q' and 'w' to be explained as equivalent respectively to 'kw' and 'oo,' and we may finally pass to the rolling 'r,' the sharp sibilant 's,' and its kindred the flat 'z' and harsh 'x.' As we are not intending to write a treatise on this subject, but only to indicate *how* reading should be taught, we may now hand over the teaching of the exceptions to these general rules—the anomalies and delicacies of English orthography—to the intelligent instructor, but at the same time assert, without fear of contradiction, that long before a child taught on the usual faulty plan will have mastered its alphabet, our pupil will read, write, and spell with ease and correctness, and, what is more, will possess the invaluable advantage of a somewhat cultivated *eye* and *ear*.

We cannot too much impress the importance of

pictorial illustrations, or of drawing, at this stage of education. The child, directly he can master the titles of his 'pictures,' feels a new-born interest in them, and will return to his old discarded favourites with a zest directly traceable to the new power that he has discovered *in himself*. To aid him as far as possible, now will be the time to put into his hands some good spelling-book on the plan of assimilated words, such as the excellent 'Reading without Tears.' And a most useful adjunct to his pen, pencil, and book, will be one of those cases of familiar 'objects,' such as are exhibited in the Educational Department of the Kensington Museum, which contain small specimens, neatly arranged, of various kinds of corn, seeds, materials for fabrics, &c. To accompany this case should be added an easy reading-book containing passages illustrating these 'objects,' such as Mr. Baker's 'Circle of Knowledge,' gradations I. and II.; and to vary the tone of the reading, there should be found an illustrated easy natural history book. The *recreative* books, which should be given out sparingly, and after 'school,' or in the quiet evening hours, may now well supplant, *if they can*, nurse's long stories, and, to crown all, paving the way insensibly to the knowledge of number, a large box of real large wooden bricks (not the tiny substitutes usually sold, and which are so easily lost or thrown away, but bricks not less than one-third the size of the ordinary house

brick) should be presented to the child as the reward for the attainment of the power of reading.

Setting aside the amusement a child always feels in piling up such bricks, the aid they afford to the first ideas of number is wonderful. Let the governess play at 'building a house' with the child. Let him build, and she supply bricks. The young builder is to call for 'more bricks' by *number*, or his attendant is not to bring them, and he is to see that he gets them 'all right.' In a short time, at this game, the child will learn to count, and count quickly, up to ten, twenty, or even further, and will soon detect any error in the tale of brick, which should be carried to him *purposely incorrect* from time to time. The next step is to refuse to supply any more bricks except on a *written order*, which decree brings the young builder to the governess's knee, and the art of numerical notation at once begins to be implanted, easily, without fuss, or the least suspicion on the child's part that he is being indoctrinated in the much-dreaded art of 'ciphering.'

Just as *elementary* reading should be taught without recourse to books, so should arithmetic. The rules of addition and subtraction may be much better taught by the means of the bricks than in any other way, since they furnish so much *tangible* arithmetic. From the heaps lying on the nursery or schoolroom floor, let the pupil note down his sums, and compare

his *actual* results with his written ones. It will be almost amazing to anyone who has not tried this method, to see how the *tangible* corroborates, explains, and proves the *mental* and *noted* arithmetic, particularly as, when the figured 'sums' are wrong, the child may always be referred back to his bricks for a proof of incorrectness, which, otherwise, he is generally very unwilling to accept.

In general it will not be wise, between the ages of four and seven or eight, to push arithmetic too far. A knowledge of notation, addition, and subtraction, will in most cases be ample, although the foundation of the knowledge of multiplication and division may very easily be laid. Far better will it be to give the child a measuring-tape and foot-rule, and accustom him to careful and *accurate* admeasurements of the rooms he lives in, taking care to give a general idea of the use of fractional parts, the importance of which he will then *see* and *feel*, and rapidly begin to understand. With his bricks, each being the third of a common brick, he may be even taught to build to scale, and a number of simple problems may in this way be worked out, which will both instruct and interest him—the great object being to make a child feel the importance of what he learns. This conviction once attained, he will give his instructors his *confidence*, and his thirst for knowledge will only be equalled by his cheerful submission to processes of

which he cannot usually see 'the good,' and which, therefore, he very naturally abhors.

As soon as the child can read fairly well he should be taught a little geography, beginning with that of *his own home*. It is not necessary that his memory should be loaded with the names of a number of capital cities, &c.; but he should be brought to think of *where he is*, and especially of his *relation to the universe around him*. This is not only the most interesting, but the most easy, and nearly imperceptible, introduction to that *natural theology* which should almost entirely, together with the moral law, and a *personal love* of the Saviour, founded on a brief knowledge of the leading acts of mercy and beneficence in His life, form the sum of a young child's religion.

To effect this, let the child be brought to the globe, and its use as a miniature of the earth be explained. It is not unlikely that he will, either covertly or openly, doubt that the world *is* a globe, and, following the evidence of his senses, hold that the portion he lives on is flat. To convert him to the truth on this fundamental point in geography, bid him fetch an orange, and after explaining to him that the plain we see around us, bounded by the horizon, is a mere speck, as it were, on the surface of the earth, make a dot on the surface of the orange, and with a common wadding-punch cut out a circle of peel around

the dot, which circle of peel shall represent our plain and horizon ; lift this morsel of peel carefully from the orange, and let him satisfy himself of the fact that its convexity is almost inappreciable. He will easily enough understand the argument, that, if it be so with the orange, much more must it be so with the earth, and that *therefore* his senses are no safe guide. In all physical teaching it never does to fancy that a child will assume *anything* for granted. The utmost amount of simple positive proof must be afforded, or the fresh mind recoils from the given subject ; and if it be studied, it is simply as a *task* from which something is wanting, which the *child* cannot supply, and which has not yet been supplied to him.

On the globe may be pointed out to him England, his home, and in addition possibly the very town, or at least the county in which he lives. It will be as well if one can say to the child, ‘Where you live is a place so small and insignificant as not even to be marked on the globe ;’ since it is the nature of children, in their single-mindedness, to have very overweening ideas of their own spot of earth. Nothing so much opens the mind of childhood, or indeed of *any* age, as to discover that *our* microcosm is of very small relative importance, and the governess or tutor will do well to avail themselves of the look of blank disappointment which generally accompanies

the discovery that *their* locality is not deemed important enough for insertion on the globe or map, to lead the mind to higher considerations, and to point out the comparative nothingness of even the actual globe and its inhabitants as compared with the universe, and so to lead on the thoughts to the due and reverential idea of the All Mighty and Most High.

Geography taught in this spirit, and taught *early* in the child's life, will become an engine of inestimable good. The apathy and indifference manifested too often, and too openly, by children even of some age, to *all* religious impressions, results very much from the absence of some such broad and comprehensive teaching. Religion is, with them, far too much an affair of tiresome dogmas, of crabbed catechisms, of restraint on their liberty, not only of action, but of thought. They lose all the '*beauty of holiness*,' all the grandeur, all the mystery of the worship of the Creator, all that influences the ardent imagination towards good. With them, too often, the knowledge of a subject which, if properly handled, is the most interesting, beautiful, and charming of all subjects, since it concerns all that is good, lovely, and kind, dwindles down to a mere matter of set prayers and a shibboleth of texts, the result being that most detestable of all precocities, a '*serious* child.'

One of the great difficulties in the way of a child learning geography, is connected with the manner in

which the heavenly bodies are hung in space. No discovery has of late years so beautifully come to the aid of the true instructor, as the stereoscope, and particularly on this very point. Of all beautiful representations of heavenly objects none, to the writer's mind, surpasses a good stereoscopic view of the moon, well and clearly defined and illuminated. Not only is the globular form plainly apparent, but the effect of the mass hanging in space is at once perceived, and the markings of the numerous seas, mountains, &c., give the view an aspect of reality, as novel as it is charming. No child, when shown this stereoscope, can fail to be benefited thereby, as he will at one and the same time gain just ideas of our satellite, and by an easy transition, transfer what he has thereby gained to the idea of our earth.

It is not necessary to enlarge on the teaching of geography in its usual features. Some such method as the foregoing may well be followed by an easy book on the subject, and by the introduction to maps and map drawing, for which latter pursuit some geographical copy books, lately published, afford considerable facilities. In the host of books on geography, it would be useless to single out any particular work on the subject as claiming surpassing merit. The writer has found 'Hiley's Progressive Geography' a useful little book for children; but, as a rule, geography, like other children's sub-

jects, should be taught as much as much as possible without books, and must *always* start from the consideration of the *child's own home*.

The course sketched out of drawing, writing, reading, arithmetic, geography, and natural theology, combined with easy Scripture lessons, and the simpler portions of the Church Catechism, may well occupy the first two years of a child's instructional life. In the last year before it joins its elders in the schoolroom, the first rudiments of French and even of German may be taught on what is termed the pictorial vocabulary method—and thereto may be added the study of music and history, this seventh year of a child's life being very generally a period of considerable mental change and activity.

The method suggested of teaching French applies equally well to German, and in describing the plan for the one language, that for the other is also provided. The principle is simply to begin to teach French as a child would learn it in his own country, were he a French child, that is, throwing over all consideration of structure or grammar, to impart merely in the first instance, the names of all kinds of familiar objects, and next the simplest phrases whereby to connect and utilise these names of things. For this purpose, no work has yet appeared at all equal to M. Ragonot's '*Vocabulaire Symbolique*,' which consists of a vocabulary accompanied by

an admirably classified set of small pictures of every conceivable object, ranging from the very simplest to the highest and most complex forms. The method of using the book, which is equally adapted for advanced students, is to make the 'child 'learn the pictures,' that is, to cause him to learn the *English* name of every object represented, and then its *French* equivalent. To this end, the child needs little more previous instruction than a knowledge of the French vowel sounds, and such aids to pronunciation as can be easily provided by the governess when she reads over the titles of the 'pictures' with the pupil, who should first read the English word, and then be answered by the governess in French. When the list is gone through, the process should be reversed, the governess giving the French words and the pupil the English. The lesson thus prepared, the child should be encouraged to copy as many of the objects delineated as he can well manage, but *not* to add the French or English names. The next day, when he says his French lesson, the child should point to each object and give *first* the French name (the titles having been carefully hidden by a sheet of paper), and then, on the demand of the governess, translate her French questions, which may be couched in the simplest form; such as, for example, when employing the sheet dedicated to articles of furniture, 'Montrez moi un

canapé,' the child, in answer, will point to the picture of the sofa; or, when using the dining-room sheet, 'Donnez moi la serviette,' and the child puts his finger on the print of the napkin. In this way an enormous amount of *really practical* French expressions and terms may be learned, not merely with ease, but to the great delight of the pupil; and, what is more, he will *never* forget the words taught in this way, as they are associated in his mind, not merely with the objects delineated, but positively *with their place* in the book, and in a moment of hesitation the very position in the picture sheet will recall the name, as it were intuitively, to his mind.

The value of such pictorial teaching cannot be overrated. It is certainly the next best thing to visiting foreign countries themselves, where so much of the language acquired is connected with the objects seen.

The next step is to use the 'Vocabulaire' as the foundation of a system of dictation, and to do this, all that is wanted is a sheet of paper as large as the page of the Vocabulaire, with a square hole just exhibiting the 'picture,' but hiding the title which is to be written down by the pupil. As the pupil writes he must read the name of the object aloud, and his pronunciation must be corrected by the teacher. Eye, ear, and interest are all consulted by the process, and the result will be the acquirement of a mass

of *common sense* French, the absence of which too often makes our fellow-countrymen when abroad, not only ridiculous, but perfectly miserable, as although they may have stumbled through *Télémaque*, and can manage a moderate 'construe' of Voltaire's *Charles XII.*, they are utterly at a loss when they have to dive into the most ordinary detail of domestic life.

The same plan may be applied to the German language with equally good effect, and in this study, nothing is so interesting to a child or so improving as the explanation of the philological relations of German and English. The table of consonants given at the commencement of this chapter, which is commonly known as 'Grimm's Law,' will of itself supply an inexhaustible fund of observation on this head, and very much facilitate the study of German; as the interchange of consonants with English is so frequent as to deprive the language of much its *apparent* difficulty, which, like Greek or Hebrew, is, with children, very much due to the strangeness of the character; not but what the *thorough* study of the German language demands the very highest powers of mind, but we are now merely speaking of *names of objects*. Such a connection as 'Thür,' and 'Door,' is at once apparent by reference to 'Grimm's Law,' which shows that 'th' and 'd' are interchangeable letters; but we may go forward in *this* word one step, and that a most useful one. We point to the German 'ü'

as the *cause* and *authority* for two 'o's' in the word 'door,' which *we* pronounce as if it were spelled 'dore,' and thereby remove a difficulty in our orthography. Again, in the word 'flasche,' a bottle, we may point to 'ch' given by Grimm as equivalent to the letter 'k,' the proof being the English word 'flask.' It will be found, even for a child in his seventh year, an excellent and most improving exercise to hunt up these analogies, and many pretty little philological discoveries will be the result, such, for example, as the omission of the German 'g' in our English words, as shown in 'nägel,' nail; 'regen,' rain; 'elbogen,' elbow; &c., &c. Everything, in a word, that invests the usually dry study of language with a *living* interest, whether pictorial, practical, or philological, must be diligently sought for, and unsparingly used by the *true* instructor, who must never fancy he is 'casting his bread on the waters' by teaching such things to a *child*, as it will return to him 'after many days,' in the hearty appreciation of his labour by the *man*.

And, now, we may pass to the cultivation of another sense, and other organs: the sense of music and the voice. Whether music be held as a serious or merely as a recreative pursuit, the method of teaching it will be the same, and indeed no study except, perhaps, reading, to which it is, of course, much allied, is so delicate or difficult a matter for the

teacher to handle. In music, *geniality* is *everything*. Patience, temper, method, all sink into insignificance by the side of this quality. The being who has 'no music' in his or her 'soul,' can never teach it as it should be taught. It is no matter of mechanical effort, no food for display, but it is, as the old Greek philosophers held it to be, the very crown of all sciences, and, therefore, under music, they included many things of which we have small idea at this day, as connected with music in the remotest degree. How much may be done in early life to lay a foundation of real love for music, and how much for a real distaste of it, is within the knowledge of very many who have experienced either fate. It is, however, impossible to be taught by books. What, therefore, we have to say on this point must be accepted rather as the earnest offering of a devoted lover of this glorious art, than as the dry advice of the essay writer; and the writer must be accordingly pardoned should he, perhaps, seem needlessly diffuse.

In teaching music, we must, 'for ever and a day,' utterly discard the usual empiric methods of teaching 'by ear,' as it is called. If any subject in the whole range of education should take for its motto '*thorough*,' it is music, as without thorough teaching and firm foundation, no advance can be made, and the student is debarred from slaking a very natural thirst

for new melody or harmony, which, but for the imperfection of his musical education, he would have been enabled amply to gratify. The right way with children's music is to discard almost all reliance on *instrumental* assistance, except to regulate pitch, &c., and of all instruments on which to rely, the *very worst* is the piano. To the poor thin tone of the ordinary piano, its chronic flatness, its total absence of crescendo or diminuendo, and its expressionless dead level of poverty, as to musical capability, is to be traced half the faults of English amateur vocalisation. If any instrumental support be needed, it should be that of the violin, or, where this is unattainable, the organ. Of old, singers were trained with the help of a wind instrument, perfectly in tune as far as the range of the notes of the human soprano voice is concerned, and whose tone is almost identical therewith,—the oboe, or hautboy, to which even Malibran was greatly indebted, as Garcia made her sing all her scales to its accompaniment. But as this instrument is now-a-days rarely in the hands of amateurs, its use is all but impossible; and this is a matter of some regret, as hardly any other instrument can give the exquisite effect of the crescendo and diminuendo so delicately, or make itself so intelligible, on this important point, to the mind of the learner. Where no instrument save the piano *can* be had to give the pitch, that must of course be used,

but the pupil should never be allowed to take his pitch from it, but from the *voice* of the *teacher*. Music is essentially an imitative and a *sympathetic* art. It may seem far-fetched to say so, but it is nevertheless *true*, that the muscles of the larynx and the vocal chords connected therewith, relax far more easily and surely when attempting to copy *human* tone, than when emulating the flat wooden 'thud' of the hammer of a piano; and, as far as the *voice* is concerned, this relaxation is the very point to be attended to, as on it depends the production of all pure vocal tone. Surely the first and the most important instrument to be cultivated is the *voice*, whether we consider it in relation to health, vocal expression, or the ultimate employment of the musical art, which should ever aim at 'praising God with the best member' that we have, that is, with that organ of articulate speech and song which elevates man above the lower animals.

This important starting-point secured, and in private vocal tuition it is of far more importance to insist on this point than is generally supposed, we may pass on to the art of *reading* music, on which all the musician's, just as all the scholar's future progress naturally depends. On this point we may quote the words of Messrs. Turle and Taylor in their 'Singing Book,' one of the most valuable practical manuals ever published on the art of vocal music:—

‘There are few subjects which the wit and ingenuity of man has encumbered with more needless words, and presented to a young mind in a less attractive form, than the art of singing from notes; and yet the points to which a learner has to direct attention, in order to become a correct singer, are but two — distance and duration. He who has acquired a command of the various intervals, and is able to sing them in tune, has acquired the *first* requisite; he who is able to give every note its exact length, possesses the *second* — he is a correct singer.’

Now it is exactly on these two points of *distance* and *duration*, that almost every amateur singer breaks down, simply because he is usually taught merely by ‘ear,’ that is, to catch the leading phrases of a melody, and like the famous Mr. Astley who abused a member of his orchestra for ‘resting,’ as he did not *pay him for his ‘rests,’* he is wont to ignore duration altogether, and to remain in blissful ignorance of distance. Doubtless, since the advent of the Hullah system, much sounder information as to music has been diffused, but it has, nevertheless, hardly yet reached the higher classes of society, and hence one rarely finds concerted vocal music executed with anything like firmness or decision, while unlimited pains appear to be bestowed on the attainment of ornaments and graces, mostly in the worst taste, and often very badly executed. The amount

of really bad and pretentious vocal music that anyone moving in what are called the higher classes of English society is compelled to endure, is only equalled by the apathetic indifference such society bestows on all exhibitions of instrumental music, which it seems, very generally, to be in the habit of considering as mere mechanical performance, something on a par with the efforts of a musical snuff-box, and which it despises accordingly, and yet the whole efforts of most musical instructors seem centred in the acquisition of this very questionable style of music, and one, even when attained, of so little importance to the possessor either for use or show.

From the waste of time, labour, and piano-strings usually coming under the head of 'brilliant execution,' and even from the very elements of so trivial a pursuit, as compared with the cultivation of the music most persons wittingly or unwittingly carry about with them, children, at least, should be preserved. For them vocal music is almost a necessary of life, and strange is the child who in good health and spirits does not find a vent for its exultation in the exercise of its voice. To lead and utilise this natural tendency to song must be the object of the instructor, who must begin *early* to implant the rudiments of an art, to which, as to everything else worth learning, there is no royal road save *practice*. Much may be done, however, to shorten the way by the

use of judicious methods, and none can be more worthy of recommendation than the little work above referred to, 'The Singing Book,' which contains a series of exercises for *treble* voices in two or more parts, admirably set to lines from Scripture, or to short 'beauties' from Shakspeare, Milton, Cowper, Burns, Heber, &c. In addition the system urged by the little volume is admirable for its effectiveness and sound common sense.

Without wishing to trench on the department of the singing-master, a few suggestions may here be offered to the governess, on whom generally falls the onus of the first instruction in vocal music.

The great difficulty with children seems, commonly, to get them to 'open their mouths,' as it is called, and to ascertain if they have any vocal powers at all. Generally speaking, too much is expected on this head from children, and too little consideration given to their natural shyness and undeveloped vocal powers. A child must never be *forced* to sing. His voice must come 'of itself,' spontaneously, cheerfully, or not at all. Let the governess, therefore, watch her opportunity, and, when the child is 'in the humour,' let her make her first advances. Do not let her go near the piano, but let her sit at ease by the fireside, and in what the Germans call the 'dämmerung' of the day, let her try a few common chords, and let her induce her

pupil *to try them with her*. The unison of the voices will give pleasure,—the *cosiness* of the position, and the ‘gloaming,’ will play *their* part in giving confidence, and the pure clear voice, which would have been with difficulty ‘dragged’ forth in a few thin disjointed notes at the piano, will come welling out, and be ‘generated’ by the sympathy of the time, the place, and the geniality of the pursuit.

At first, no scales should be attempted, but the common chord sung on any note that may come uppermost. When tolerably perfect in such chords, their nature should be explained to the pupil, and the theory of harmonics touched on and illustrated, which can easily be done by striking one of the bass notes of the piano, and listening, in the quiet of the half-dark room to the harmonic tones evolved. From this point scales may be attempted, briefly at first, and ever with a recurrence to the common chord as a producer and prover of the successive tones of the scale. After such initiatory lessons, not insisted on, but secured, some such practical treatise as the ‘Singing Book’ may be referred to, and the little exercises studied, *but all without instrumental aid*, yet as soon as the pupil has mastered even one little melody, the teacher should carefully aid with her ‘second’ part, and from the moment this ‘second’ and its beauty is fairly felt, vocal music will become no more a study but a ‘passion.’ But throughout

these preliminary steps, we must go 'fair and softly,' hastening slowly, if we do not want to wreck all our hopes and utterly to disgust our pupil, whom the apparent impossibility of success in ever satisfying his teacher, will not unfrequently go far to disenchant with music altogether.

On the principle on which we have always gone in this work on the 'The English Schoolroom,' of putting forward a practical end at the very first moment possible as a sound inducement for the efforts of the pupil, we may suggest the study of the music for 'church,' as not only a good practical object, but as introducing the pupil to some of the finest and grandest forms of melody ever invented. The full value of our grand old Psalm tunes is never felt until they are sung, as they were intended to be sung, *in harmony*, and *unaccompanied*, so as *to let the words be heard*, which, indeed, they rarely are, now-a-days, when organs are so 'powerful,' and organists so earnest in showing off their powers. Words, whether sacred or profane, being the subject-matter of all true song, *must* be heard, and in the full, even, unprovincial enunciation of English words lies one of the greatest difficulties of the singing-master, and his greatest triumph when achieved, and persons who may even be indifferent to music generally will do well to insist on the study of vocal music for their children, if on no other

practical ground than the improvement of their enunciation of their own language. But to the child, the prospect of being able to 'sing in church' heartily, easily, and without fear of ridicule, will be found to be no little inducement, and, whether musically or morally, should be fostered to the utmost.

It is now time we should quit this subject, but we do it with regret, as we have much to say, which, where there is so much else to be said, must remain unsaid. One point we may yet touch on—the power of *concerted* music over family union. Let children early learn to blend and harmonise their voices, each singing his or her part with ease and certainty, but without either jealousy or presumption, and the effect on the feelings which is brought about by the union of their voices, blended in mutual support and harmony, will infallibly react on the souls of the performers. It is only the half-taught, jealous aspirant to 'brilliancy,' and the ignorant and presumptuous would-be 'soloist,' who quarrel over their music. Where each knows his or her part, takes, and holds it, order, peace, and pleasure go hand in hand, and the mutual amity of such a united family is as pleasant to behold as the harmony they produce is to hear, and where sacred music is the *chief* theme, as lasting as the love they praise.

One other study will complete the list of the sub-

jects a child may reasonably attack during the last year before it emerges from the nursery into the schoolroom, and that is History, which, however, like the Geography, should start from its own home and country. Such history as a child should read at this age, should be as simple and *domestic*, so to speak, as possible, and therefore elaborate works are to be disregarded. At the same time, as it is desirable to have nothing to undo, the history, though simple, should be as accurate as possible, and certainly not a mass of mere disjointed facts, or a mere bald narration of common-place events. With this view much praise may be given to the well-known little work of a modern novelist, 'The Kings of England,' to say nothing of 'The Landmarks of English History,' by the Rev. James White: but this latter is *not* a child's book, and, indeed, to be fully appreciated, should be taken more as clever 'annotations' on English history than as a continuous narrative, which, doubtless, its able author never intended it to be.

Whatever the history read, it must always be accompanied by a good atlas, and the position of every place named must be accurately ascertained, all given routes followed, and, where possible, information afforded as to the physical appearance of the localities in question, as without her handmaid Geography, History dwindles down into a bundle of

names and dates which have little interest for, and leave the least possible impression on the mind of a child. If this be true of profane history, still more is it of sacred. Unless the mind be clear as to the locality, events, however solemn, lose half their *vraisemblance*. To the utter absence of careful study, early in youth, of what may be termed sacred topography, may be attributed much of the misty and unreal light in which Biblical events are considered by the young. Place an event in the clouds, or in some utterly unknown region, and you immediately give it the *aspect of fiction*, but place it in a known, definite, tangible spot, and you immediately confer on it a weight of authority which next to nothing can shake. We see this fact illustrated in Palestine at this moment, and also the result of too extreme a reverence for this truth. Do what one will, the monkish localities assigned to the various Scriptural events, *have* a certain authority which even the most hardy traveller scarcely dares to dispute, except on the broad principle that *all* the monkish localities are wrong. Now this assumption is hardly possible, and thus, in spite of our better reason, and in the absence of better authority, we cling to the time-honoured local tradition, even when we *feel* it to be false. How much more, then, does it behove us to give to our children such good general knowledge of the localities connected with Scripture, as may enable

them to cling yet more firmly to the Truth, and help to remove it from a domain very much akin to the unsubstantial realm of Fairyland, and, in some respects, not half so well defined?

These remarks will readily be received by such as think with the writer, that a careful selection from the historical books of Scripture should most decidedly be read by a child in its seventh year. Indeed this Scriptural study should be made the culminating point of the method of instruction which is to extend from four to seven years of the child's life, and when he is deemed capable of this study, *with profit*, he may be considered fit to pass into the schoolroom, and the *infantile* period of his education is ended. This study, therefore, should form the crown of infantile studies, and the portal to youthful ones, and it should hence occupy the last six months of the specified three years from four to seven. As will be seen hereafter, *religious intelligence*, as it may be termed, will be found a very good test of mental developement, but it must be delicately and gently applied, at long intervals, and in proportion as the mind and body strengthen, since too frequent a use will take off its edge, and tend to blunt, if not destroy, an otherwise admirable spiritual balance.

In reviewing the method recommended to be followed from three and a half or four to seven years of age, we must not lose sight of the fact that the plan

contemplates constant *progression*. Just as we advised starting with the simplest elements, such as the very rudiments of letters, and counselled throwing over all written or printed *systematic* work, leaving everything to the oral teacher, whether mother or nursery governess, so now we advise, in all matters connected with infantile education, constant, but almost imperceptible additions little by little to the moral training with which the child starts from the nurse's arms. No cruelty can be so great as plunging a little child into an abyss of learning, or moral duties, nor can any system be so utterly futile and short sighted. It is impossible to lay down rules in a matter which requires the greatest tact, united with undeviating firmness. Little by little the child must be led on. As his mind expands, so must his duties, and although he must be trained to look forward to the schoolroom as the bourne of his little labours, just as the school-boy looks forward to the college, it must be understood that it is to be the reward of his improvement in *moral* qualities as well as in *mental* exertion. Particularly must this be the case with the virtue of *obedience*, which is not implanted by suddenly checking the child in his innocent career, but by gradually inuring him to bear little restraints the sum of which make up obedience, and this, perhaps the *most* valuable quality of a child in an educational point of view, will thus be attained almost without the child's

knowledge, and he will bear that yoke lightly and without effort, which, under any other system, would have galled him to the quick, and be instantly cast off by him on the first opportunity.

At seven years of age the child's mind begins rapidly to mature; sometimes even too rapidly, and mental food should therefore be stinted rather than supplied, and *accuracy*, not *amount* of acquisition the end to be looked to. So, too, as to hours of study. Beginning at the lowest point, they should gradually increase, in such sort, that when at eight years old the child enters the schoolroom, he should find the course of work little or no effort, and the very studies will seem, as they should seem, a mere continuation of those he has been heretofore engaged in.

All this *preliminary* or *infant* education will be found *most* important in view of the union of the functions of tutor and governess. The great object must now be to secure what has been acquired, to expand and develope it, and how this may be done will be endeavoured to be shown in the next chapter. Only one caution need be given, and that very briefly, the reasons for it having been fully worked out in the previous portion of this work—after seven years of age no mere *female* tuition, however excellent, is sufficient. A tutor *must* be added to the educational staff, or a school be selected, be the pupils girls or boys. Sex, as has been shown, is (up to fourteen years

of age) of little moment as regards the pupils, but most important as regards the teachers. Both the *male* and *female* element of mind must be combined in the course of instruction, *if that instruction is to be as it should be*; if not, a school must be chosen and the pupil exposed to the usual risks thereof. There is simply no alternative, and with this brief, but energetic, and we trust faithful caution, we may well close this chapter on the technical portion of infant education.

In this chapter we have discussed the need of grown, intelligent, and educated teachers for little children. We have declined the nurse's services except as to her folk-lore, which in very early childhood is the substitute for recreative books. We have shown that language must be first taught, not merely by the *ear*, but through the *eye*, and we have hence shown the value of fostering an early taste for drawing. We have given hints how this taste should be turned to account in the way of *writing*, which should precede *reading*,—we have minutely laid down rules for teaching reading on a systematic and natural plan, discarding the alphabet, and gradually teaching the ear to recognise the power of the vowels. We have shown how this system, at the same time that it shortens the labour of learning to read, lays the foundation of a 'good hand.' We have spoken of

the value of pictorial illustrations, and have indicated suitable books for the child's use at this period. We have next passed on to the study of arithmetic, and have shown how it should be, *literally*, 'tangible arithmetic.' We then have discussed the study of Geography, and have shown its connection with natural theology or the first ideas of God in a child's mind. After general observations on the study of Geography, we have given minute directions for the early commencement of the French and German languages, as learned on the pictorial vocabulary system, and we have shown the interest and benefit of philological illustrations. We have then treated of music, and have shown, as regards children, what it ought, and what it ought *not* to be. We have assigned the *practical* use of music to religion, and have spoken of the benefits of concerted music as promoting family union. Next we have spoken of History, both sacred and profane, and how its study should ever be accompanied by that of Geography, especially as regards sacred places, and the reasons thereof. We have concluded by assigning religious intelligence as a test of mental developement, and religious study as the portal to a higher stage of education. Finally, we have briefly reviewed the whole system proposed of *infantile* or *preliminary* instruction, and have given cautions as to securing *moral* as well as *mental* improvement, particularly in

the matter of *obedience*; — and have wound up with a strong protest against too long continuance of mere *female* instruction, showing that there is or ought to be, no alternative between the addition of a tutor or the choice of a school.

In the next chapter youthful education, as the developement of infant instruction, will be treated of, and the system pursued up to the time when a total change of method is required owing to the alteration of life at the age of puberty.

CHAPTER VIII.

YOUTHFUL INSTRUCTION.

THE period when youthful instruction generally commences, is, as we have shown in a former portion of this work, about the age of eight years; and it continues up to fourteen, or the era of puberty, when the pupil's character, objects, dress, and instruction, all assume a different phase, and hence require utterly different treatment.

With the period *after* puberty, we have, in this work, no immediate concern, our present considerations being limited to that joyous portion of human life when the child becomes the 'boy' or 'girl;' when the real charm of youth is felt, and when both mind and body are as fair, fresh, and elastic as the very turf a child should tread in its bursts of gaiety, welling out from the consciousness of the fullest, happiest *life*.

Much the same feeling as animates the child when he or she escapes from the nursery, falls to the share of the writer on education, when he comes to

legislate for vigorous boyhood, or graceful girlhood. The joys of the nursery are too confined, too restrained, to content the healthy able child, who longs to soar into a freer atmosphere, and to exercise his pinions in a wider range than is allowable under the joint dominion of nurse and governess, to say nothing of the clog of mamma's anxieties. Who cannot remember the glorious day that freed one from nursery rules, and placed one among the ranks of boys and girls! The responsibilities of our position might be greater, but were they not more than compensated by the sense of liberty? by the absence of those petty trammels that always *would* keep reminding us that we were but children, and must be treated accordingly? And so, too, the writer on education is glad to arrive at a point when he may speak freely as to his subject, without the constant drawback of fearing that he may be proposing impossibilities for infant minds to cope with, or that he is falling into the too common fault of solemnly arranging, for little children, methods that, from their very complexity, *must* break down. Not so now. We are on firmer ground. We have to deal with what is tolerably known and tried, and what we propose can be reasonably executed. We can fling off the trammels of over-caution, and stride along with pleasure, pretty sure that our young companions can keep pace with us. Little children are dear little

comrades, but we must hold their hands tight, lest *they* trip, and *we* fall over them; *now* we can put our hand on the boy's shoulder, or link the girl's arm in ours, and all three, as Autolycus sings—

“Jog on, jog on the foot-path way,
And merrily mount the stile-a,
The merry heart goes all the way,
Your sad tires in a mile-a.”

Presuming the course of instruction laid down in the previous chapter to have been fairly worked out—as far, that is, as the individual child's capacities, and the mother's or governess's opportunities, would admit,—our present task is very much limited to advancing and developing what has been already acquired. There are, of course, two great additions to be made to the branch of *language*, chiefly, however, in the teaching of the tongues of old Greece and Rome, the very mention of which, and that not very many years ago, was a source of bitter sorrow and grief of heart to many a child who looked on Greek and Latin as two torments especially devised by schoolmasters, tutors, and other torturers of poor human nature, for the sole use and behoof of unhappy British youth. Even now people will scarcely believe, *until they try the plan*, that Greek and Latin may be as pleasantly and easily taught as French and German, and that in one respect those ancient languages have an advantage over the modern tongues, there being no pronunciation to acquire.

But before we unfold our views as to Latin and Greek, we have somewhat to say of that hitherto far too much neglected subject, the *English* language. Owing, of late years, to the combined influence of the public examinations and the noble efforts of many of our public writers, to say little of the disgraceful revelations on the subject of orthography and English composition which have been so constantly before the public, the English language has at last begun to receive some, though not all, of its due meed of attention. At present this would seem almost entirely confined to securing *correct* orthography, a matter, the writer ventures to think, almost unattainable, until, at least, the method of teaching reading be improved, and 'Mavor's Spelling Book,' and such like contrivances for imparting ideas of *anything but correct* spelling, be placed in the educational 'Index Expurgatorius.'

But this is not all. The simple truth is, that to this sheaf of words called the English language, all the other tongues must bow down, and take their place as merely supplementing, illustrating, and explaining this composite language of ours, before any *real* progress can be made. When Latin, Greek, French, German, Spanish, and last, though by no means least, poor despised Dutch, are made the philological *companions*, not the *masters*, or, as in the case of Johnsonian English, the *tyrants* of our

English tongue, then we shall get on, but *not till then*. Then irregular spelling may be worthy to be visited as a crime, as many examiners would now seem to wish to have it enacted, and not, as it should be held, a national misfortune, consequent on the blindest, poorest, and most arbitrary methods of conveying the knowledge of that most difficult acquisition, as *now* taught, English orthography. How few teachers of English can give a reason for 'the faith that is in them' (*somehow derived* from some occult source), as to the various modes of spelling their own language. They can, indeed, refer the inquirer to some arbitrary rule, with many exceptions, but they cannot go one step higher. It is not, indeed, necessary that every teacher should be a 'Bopp' or a 'Latham,' or be deep in Mæso-Gothic, Anglo-Saxon, or the Walloon dialect of French, though to all these sources we owe much, but he should at least be able to illustrate his own language from the ordinary modern languages, and know how to exhibit the points where these touch on ours, as also the influence of the classical tongues in forming the later speech of England. What is needed is to elevate English into its right seat, *not* to un-niche the classics or Continental tongues, and to let our own glorious, vigorous, manly, ample speech, have a chance of 'saying her say,' of pointing to the monuments raised in her honour by English authors, and to the

fact that, wherever *practical* work is to be done in the world, there *must* the English tongue be heard, high above the clatter of all other sounds.

Of old, the argument for the study of the classics rested on the assumed power thereby given over the literature of Greece and Rome, which, it was held, contained ALL truth, beauty, and science, and beyond the pale of which there was little worth studying. Common sense and human needs have put to flight all this pedantry; and now the argument rests on the more practical basis already asserted, which is, briefly, that the study of the classical languages is as necessary to us as their modern forms, particularly as regards the full understanding of our own tongue. We, in this working-day world, have got too much to do to be ossified into classicists, however pure, but we *do* want all the help we can obtain, to enable us to expand and develop the tongue that seems destined to replace the speech of the old universal conquerors, the Romans. The fact is, we do not want roundabout, grandiose, or mincing talk; we are plain men, and want a *plain* language, but not a *poor* one. Latin has been well worked in aid of English, but there are yet remaining subtle words which we should do well to incorporate into our own speech, while Greek is still an unexhausted mine, as witness the admirable way that its modern compounds lend themselves to our modern wants. The

modern Greeks have found admirable words for 'railroad,' 'steamboat,' and almost every modern invention and adaptation of old discoveries. Why should we not borrow of them? These compounds are quite as manageable as the hardly intelligible nomenclature in which it pleases certain sciolists to discourse of the sciences, and to clothe a few threads of sense in a vast drapery of verbiage.

Thus much premised, the principle on which we intend to work our boys and girls — for *both* are to learn Latin and Greek—becomes clearly intelligible. Up to the age of fourteen *they are to work for their own language*. AFTER that time, they may work for *literature*, both classical and foreign, if they will, but WE *have by that time secured* the means where-with they must dip (with a bucket or a saucer, according to their mental status), into the 'well of English undefiled.'

The great maxim to be remembered is, that in English, of all languages, 'the knowledge of words is the knowledge of things.' There is no need, in support of this position, of hackneyed quotations. The thing is positive. Accuracy in the use of words generally argues accurate ideas of the objects for which words are signs, and, accordingly, the more loose the information held on any one given subject, the more slip-slop the style. To avoid this evil, two courses of instruction must be followed—

the one having for its object the comparative anatomy of words, the other the study of the best *modern* authors who use those words. It will be seen that we *advisedly* use the words *modern* authors, as, looking to the subjects to be taught, the time we have at our disposal, from seven to fourteen, will not suffice our pupils to go into the study of the *ancient* English writers, even superficially, nor is it desirable, at their age, that they should take up these authors. All we contemplate, therefore, is a good working knowledge of the English tongue, based on a fair acquaintance with its more ordinary philology, and illustrated by constant reading of good modern authors.

To secure this kind of English teaching is no easy matter. Books are almost wholly useless, apart from the active and intelligent co-operation of the tutor, whose best method will be to put some very simple grammar into the hands of his pupils, and supplement it with the essence of Latham, Trench, &c., gained by passing their text through the alembic of his own mind. He must be very careful as to what grammar he does select, as some of those most usually employed are full of blunders and vulgarisms, or are, at best, most unscientifically arranged. English grammars are in number 'legion,' but it will be found that they are, in most cases, weak dilutions of some leading work, and that their chief

distinction is their exceeding badness, puerility, and total absence of philological information. Kerchever Arnold, Dr. Cornwell, and others, deserve to be excepted from this censure, but even *their* works are hardly sufficient, and certainly can in no degree supplant the offices of a good tutor. Latham's works, although admirable, are somewhat too recondite for boys and girls, and for *our* purpose go as far beyond the mark in the *right* direction, as the others fall below it in the *wrong*. In a word, the *choice of the grammar* must be left to the tutor, the *choice of the tutor* being by far the more important matter, since with this choice the sound practice of using healthy English, and a good, *gentlemanly* style, are deeply concerned.

With regard to philology, a very few books may, with advantage, be added to the usual instructional collection. Such are the cheap, but very able, 'Comparative Philology,' published by Weale, of Holborn, and the excellent philological 'English Dictionary,' still unfinished, of Mr. Hensleigh Wedgwood—a work which is as full of interest as of curious and learned information. To these may be added—though, perhaps, not strictly philological, in the common acceptation of the word—Dr. Roget's 'Thesaurus,' and Trench's work on 'English Synonyms.' All these are more works of reference for the tutor than text-books for the pupil, but they

may well be at hand, in order that the pupil may be directly referred to them, and encouraged to *dig* for information for himself.

As to the ordinary exercises—dictation, essay writing, &c., they cannot be too much employed, or too carefully pursued. Nothing but constant pen-practice can give facility of diction, and a good and coherent style. One exercise must be *especially* commended, and that is the reduction of *good* poetry into sterling prose, in which, if possible, hardly a word should be used which is not contained in the original lines. But it is on the STUDY of English that *most* stress should be laid. For example, let the pupil take a passage from Mackintosh's or Macaulay's works, and dissect the principal words used, showing the languages whence they were derived, the changes from the original roots, the Scotticisms, if any, or the archaic use of particular words. Or again, let the pupil try the same process with Whately's works, and, for variety, essay his hand on Tennyson's *In Memoriam*, and contrast the style and *colour* of the words therein with that employed in 'King Arthur.' Such work, though no doubt somewhat tedious at first, will, with the aid of a good, *intelligent* tutor, and good works of reference, insensibly tend to form a fine taste in English, and lay the foundation of that critical ability which must hereafter exercise itself on Milton, Shakspeare, Dryden, Raleigh, Hooker, and

Defoe, with many other minor lights of our English galaxy.

It is not to be understood that this course of English study is to be attempted *all at once*, or that such labour can be expected from a child of eight years old ; but the principle must run throughout of considering his English as the *most* important of his studies. Hence, from the very first, every word he writes, in any of his exercises, translations, or reductions, must be carefully scanned, the spelling corrected on *good* grounds, (philological if possible, as furnishing the only sound rule and explanation,) the context examined, awkward phrases scored through, and many writings and re-writings insisted on, before passing the composition into the tutor's drawer of so-far *completed* work. Tedious toil this, no doubt, to many minds, who cannot afford to 'bide their time' for the harvest, but very necessary if we wish our boys and girls to acquire the great privilege of not only understanding their own language, but of being able simply, concisely, yet elegantly, to express themselves therein, whether they desire to picture to others what they see around them, or to express what they feel within the breast of that divine 'afflatus' which forces men and women to communicate aught that they may chance to know to their kind.

Thus far as to the study of English. The theme is as comprehensive as the language, but we must

now pass on to the elementary teaching of Greek and Latin, and herein we shall find the field far more narrowed.

With the commencement of the study of these languages, we have the drawback of not being enabled to lay the same foundation of pictorial vocabulary work as that we found so valuable in the case of French and German. Not merely are the books *wanting* to the *modern* teacher—yet not, it is believed, were they at all so to the tutor of a century or so ago, who, since Latin was the universal language of scholars, employed the method of pictorial vocabularies very extensively—but as we are not concerned to *teach middle age* classics, and only to refer to their barbarisms as a link in the chain of philological research, we could hardly force *pure* classical words to do duty for many objects of modern life, almost, if not entirely, unknown to the ancients.

But yet we have the sound principle of iteration to go on, as also, happily, many excellent elementary books constructed on this principle, of which we may freely avail ourselves, and that whether Greek or Latin is to be taught, since, with the Port-Royalists, we hold that *both* languages should be commenced at the same time.

Now although we speak warmly in praise of *iteration*, it must not be supposed that we are of that class of instructors who look on Ollendorf's system as all

in all, and as little are we disposed to support, without reservations, those admirable books of the late Kerchever Arnold, which, despite all their drawbacks, have been of inestimable use in simplifying the study of the elements of Latin and Greek. The great fault of these books is their enormous mass of references, and a tendency to *over-do* help to the scholar. Moreover, they are in no sense *first books*, since they lack condensation and simplicity, and by their very arrangement waste much valuable time in positive turning over of leaves to get at 'cautions,' 'differences of idiom,' 'word-building,' and the like, which matters had far better have been incorporated in the text, and administered in small but constantly recurring doses. It is the avoidance of this error which has given to the poor and bald books which pass under the name of the German Professor Ahn their wide popularity. Mr. Barrett, in his 'Little Arthur's Latin Primer,' has steered a middle course between Arnold and Ahn, with very considerable success, but his books are somewhat open to the charge of *forgetfulness*, as from time to time they seem to *presuppose* knowledge in the pupil, a radical defect in books constructed on the *iterative* system, which should build up knowledge step by step, and return to the same starting point, *usque ad nauseam*, as no child, however well disposed, *can* retain much of anything that is not rooted in his mind by constant repetition.

These remarks apply chiefly to elementary *Latin* books, but in Greek we are on much surer ground. Nothing can be more admirable as a *first* book than Kerchever Arnold's 'Greek Accidence,' and now that Mr. Musgrave Wilkins has given us an elementary exercise book with references to Wordsworth's Grammar, the young Greek scholar may be considered as 'set up.'

The true method of teaching Latin is the *eclectic* one. No one system must be exclusively followed, but what is good taken from each, and adapted by the tutor to the needs of his pupils. A mixture of Barrett, Kerchever Arnold, Ellis, and what is termed 'King Edward the Sixth's Latin Grammar,' will be found a *good working* introduction to Latin. One must avoid recondite systems, however much they may recommend themselves by their abstract truth. Such, for example, is the Latin 'root and stem' system of Mr. Hewitt Key, admirable in its way, but wholly unfitted for practical tuition, much on the same ground that in teaching music we adopt the ordinary notation, and do *not* wander off to the 'tonic sol-fa' system, or to some short cut of the kind. The fact is, that not unfrequently a partially imperfect plan is found to *work* much better than a model theory, however unimpeachable.

In teaching the classics, the great point to be aimed at is *composition*; that is, a thorough know-

ledge of the general structure of the languages, and a facility in reducing English thought, couched in English idioms, into the corresponding Latin or Greek expressions. But to say that this is *difficult*, is not the right mode of speaking. It is, and ever must be, to a very great extent almost *hopeless*. Greek *may* bear this kind of literary torture, but Latin will not. *It will have its way*, do what one can, and the result is, when all is done that can be done, the Latin text seems to take all the pith and marrow out of the English prose, and to bring it down to a dead level of common-places, as tiresome to read as it is hard often to construe. *Very few* have succeeded in giving that turn to their Latin which enables the reader to recognise any personal or distinctive style. The very best Latinists, Muretus for example, are but washed-out Ciceros, their direct copying from whom barely disguises their native barbarism of diction—speaking, that is, from a classical point of view.

In urging composition, therefore, one must be understood to mean just that amount of structural information which will enable the boy or girl to unravel, with fair precision, the sentences of Cæsar, Nepos, Sallust, and perhaps Livy. The structure of the poets being confessedly easier, their study may be comparatively confined, and it will be better for the pupil to master two or three good *prose* writers, like Cæsar, Sallust, and Livy, than to spend

much time over Ovid and Virgil. One point must be kept clearly in view, which is, that the *iterative* books *must* be accompanied by well and steadily digested portions of grammar, which should not merely be *learned by rote*, but be constantly written out from *memory*, especially the Latin accidence, and in construing the Latin prose authors, no passage should be *passed* as known until it has been *reduced to writing in English*, has been well parsed, and its idioms clearly determined and ascertained.

This process is not so tedious a one as would be imagined, if carried on thus: suppose, for the morrow's lesson, a short chapter of Cæsar be given to the pupil. He will, over night, first write down in a long column every word *he does not know*. He will then, with grammar and dictionary, settle their meaning, and then occupy himself in parsing and writing down *all that is requisite about these words*; on the morrow he takes his book and list of words to his tutor, who will go through the chapter with him, clause by clause, the pupil first taking each word literally and in its order as it stands, referring to his list as he goes on. When a complete sentence has been thus gone through, the tutor will cause the pupil to translate it, aiding him in the selection of meanings and supplying him with the various idioms. The chapter gone through in this way, the pupil sits down then and there and writes out the translation

of the whole chapter, again presenting it to the tutor for correction as to style, and to secure fidelity to the original. The tutor runs through the translation with the pupil, who reads the Latin text, and finally receives back his corrected copy to be written out anew, at the evening preparation, and brought up again next day, together with the list of words in the *next* chapter, when the same process will be repeated.

The advantage of this plan is the almost absolute certainty that the pupil fully understands, not only the drift of his author, but his structural peculiarities, and the grammar of the text. Where the pupil is sufficiently advanced, one further step remains — the re-delivery to him of his own translation, and a demand for a Latin version thereof, executed without the aid of the dictionary or grammar, and embodying as much as possible of the original text of the author.

This method is applicable to the study of *all* languages, and where *steadily* applied, cannot fail to secure an amount of ease and power in translation and composition attainable in no other way, as the pupil's mind becomes positively imbued with his author, and he gets to *think* in the very words and style of the writer he thus studies.

Such is the general idea of the true method of classical study. We need not point out that, if prose *Latin* authors are all-important, so also are

Greek. Herodotus and Xenophon must be the staple of a boy's Greek, but with one glorious addition, Homer; and of this grand old poet not the Iliad should first be studied, but portions of the Odyssey. Kerchever Arnold has worked the ninth book of the Odyssey into a kind of introduction to Homer, and the boy will do well to go through this little book prior to taking up the Iliad.

Verse-making enters but little into our plan for classics, yet a knowledge of verses, their structure, laws, &c., is very useful. Kerchever Arnold's 'First Verse Book' answers all the purpose as far as the ordinary Hexameters and Pentameters are concerned, and, for a boy, little more is wanted.

A few words on the needful aids to classical studies will about absorb all the space we can give to the consideration of these heretofore all-important studies, but which are, now-a-days, rapidly assuming a more subordinate, and consequently a sounder and healthier position in public estimation.

No good and fine work can be done without tools, and not even genius itself can supply the want of dictionaries, lexicons, classical atlases, &c. It would seem almost superfluous to say that if you want *real* improvement in a boy's classics, you must supply him with the very best works of the kind. In Greek, Liddell and Scott's school edition of their *great* dictionary leaves little to be desired; and in Latin,

Dr. Smith has admirably done the same office for our youth, but he has done more ; he has epitomised several of his dictionaries of ancient geography, antiquities, &c., and these ought to be in every boy's library. But following out our idea of pictorial illustration, we beg to insist on the almost absolute need of every boy being furnished with a copy of Anthony Rich's ' Illustrated Companion to the Latin Dictionary,' a work that, backed up by Long's excellent ' Classical Atlas,' or Kiepert's maps, will do more to help the pupil forward to a scholarly understanding of his texts than any school-book now extant.

Before finally quitting the subject of classics we must say a few words relative to teaching them to *girls*. We should advise, for *their* study, a moderate amount of Latin, but *much* Greek. No ancient language is so suited to female study as Greek, or contains so much that so quickly rewards the learner. One can wish no happier or pleasanter intellectual boon to a young lady than the power of reading the Gospels in the original, or the delight of filling her mind with the ever-fresh glories of old Homer. Girls, too, will take delight, when properly instructed, in the straightforward simplicity and beauty of the clear Greek prose of Xenophon, and the ' gossipry ' of Herodotus ; and they should be encouraged in their Greek bias, not merely by the knowledge

that Greek is, on the whole, a far easier language than Latin, but that it is a *yet living dialect*, as soft, when rightly pronounced, as the most flowing Tuscan, and as forcible as the Greek of old. Indeed, a fair knowledge of *ancient* Greek makes the acquisition of the modern language a matter of a few weeks. There is a good French-Greek (modern) dictionary, and a fair grammar or two, in English, and, in addition, no inconsiderable *modern* literature well worth perusal.

In all this matter of the classics almost everything depends on the tutor. It is he and he alone who can 'make these dry bones live,' who can re-clothe them with flesh, life, and character, and elevate a hard and dry study to a living delight and interest. He need be no pedant, no absolute master of 'particles,' but that kind of 'ripe scholar,' who, considering the whole past and present as one 'kin,' can, with a touch of his wand, convert these 'old lamps' into 'new,' and cause them to throw the clear light of intelligence over what else seems a crude jumble of battles and sieges, famines and plagues, laws, dates, and hard names, all, seemingly, so hopelessly entangled that the brain gets fairly sick for something not so *very* classical. He must really be a well-read man, and something more, to do this; he *must have his heart in his work*. Passing from the ancient to the modern languages, we shall merely

counsel the extension of the French and German studies, and not the addition, for some years at least, of either Italian or Spanish, interesting as both are. To understand either aright, and to enter freely into their structure and spirit, a certain facility with Latin must first be acquired, and that secured, neither language presents any extraordinary difficulty. Of the two, when either is to be learned, one would rather give Italian to a girl, Spanish to a boy; not but what *both* deserve to be studied, but Spanish is a great *commercial* language, which Italian can as yet hardly be said to be. Italian also, like French, depends much on the ‘*bocca*,’ that is, the peculiar accent, tone, and ‘*delivery*’ of the language, and this is perhaps more readily caught by the girl than by the boy, and will be the more useful to her in after life, as regards vocal music, &c. But yet regenerate Italy, linked as she is with England, demands from us the study of her noble tongue; and everyone who has time and opportunity will do well to avail himself thereof as regards this grand language of the ‘sunny south.’

For the study of French and German, the little books of Ahn are very useful as *first books*, to be followed by Kerchever Arnold’s ‘First French’ and ‘First German’ books. These mastered, a good French ‘*Chrestomathie*,’ and Aue’s ‘German Reader,’ or some similar work, being employed to give facility in con-

struing, the pupil will be quite prepared for a really good German or French Professor, such as are, without disparagement to the rest, Dr. Kinkel, Professor Merlet, M. Mariette, M. Duhart-Fauvet, and others, *gentlemen* who can introduce their pupils to the *literature* as well as to the *language* of their country. Where such valuable aid cannot be obtained, the tutor and governess can well carry on instruction in these languages by the aid of Noel and Chapsal, Becker, and other standard authorities, backed by the reading of the German and French classics, of which there are excellent editions constantly issuing from the Continental press. But, looking to the period of life from seven to fourteen, a boy or girl will do very well if they thoroughly master the elementary books already quoted, adding thereto the most diligent study of the pictorial vocabularies before mentioned, and employing dictation, and as much conversation as they can manage on the most ordinary topics, for these, in fact, present the highest difficulties to the learner of a foreign language *in his own land*. Many a man would have saved many pounds, and have avoided many a difficulty, not merely in commerce, mining, science, but in travelling and diplomacy, if, in his youth, he had been habituated to the knowledge of the nature, and names of 'common things,' not simply in his own tongue, but in those we are considering. Technical words are the language

of *practical* men, who have neither time nor patience for those blunderers who will not learn to express their wants in a way that *they* can understand. Roundabout expressions are all very well where nothing better can be had, but they form a very poor medium of communication, and are valueless as against the *right* word for the *right* thing. This advice is, no doubt, common-place, but it is not the less important. Under the head of language, we have now considered the classics, French and German, with a glance at other languages, but all in subordination to the study of our English tongue, and its literature. Akin to language is, of course, the history of the races by which they have been used, and hence this great subject, with its aide-de-camp Geography, must now occupy much of our attention; far more, indeed, than is usually given, and for this reason: the study of language and history, in their excursiveness, may be compared to cutting a way for one's self through tangled forests where a hundred bye-paths distract our attention, all of which, however, require more or less attention, if we desire to ascertain the right road; or, again, it may be likened to making 'tracks' across a great plain where few or no landmarks are vouchsafed, and where deviations lead us into 'a barren and dry land where no water is.' In a word, language and history require great powers of *selection*, and hence, not

merely an able guide, the tutor, but ample time is required for the journey, which cannot be *pressed* without harm. In the study of mathematics the matter is far otherwise. We start from a recognised terminus, along an excellent railway, well furnished with stations, and we have only to keep on the rails and 'go ahead' to arrive at a certain destination, either near at hand or afar off, as we are minded. We can, without much difficulty, if we like, *go as far as the railroad is made*; if, however, we want to extend the railway, or even to make branches thereto, we must employ *all* the powers of our mind; but average powers, and very ordinary attention to the rails we run on, will take us a very long way. In other words, the study of mathematics is a matter of rule and sequence, calling for little more, in its earlier stages, at least, than industry and steady perseverance; while language and history, almost from the very first, demand the various powers of the mind to be *constantly* exercised, and *every* species of ability finds a scope for its toil, which is not confined to the efforts of merely one or two faculties. The proof of this is the ease with which students, properly trained, mount up to the heights of mathematical study, and, even in a lower stage, the facility with which candidates are 'crammed' with this kind of knowledge. Not that we seek to disparage the noble study of mathematics, but simply to show that

if *any* study is at all to be postponed, it should be this. In its place we shall have counsel to offer hereon. All we now seek to effect, is to give ourselves elbow-room for what must have the 'pas.'

It were much to be wished that we could take our historical studies chronologically. We begin, of course, with the Bible; let us pass on to such history as we have of the Assyrian empire, and then take that of the Median kingdom, followed by the records of the Greek, Roman, ecclesiastical, middle age, and modern eras — a sufficiently comprehensive scheme it may be said, but we must see how we can reduce it to something like *practice*, and what means thereto we have at hand.

First must come the historical books of the Bible, illustrated by such books as Kitto's 'Palestine,' Sharpe's 'Egypt,' and all the geographical assistance we can derive from standard works like Rennell's 'Geography of Herodotus,' Layard's 'Nineveh,' Robinson's 'Travels in the Holy Land,' &c., &c. Prideaux's 'Connection,' and Cotton's 'Maccabees,' may well claim attention at the hands of the student, who should have Smith's 'Biblical Dictionary' at hand to refer to. Then may come Smith's 'History of Greece,' followed by Liddell's 'History of Rome;' then White's 'Eighteen Christian Centuries,' as an antidote to the 'Student's Gibbon,' if one should be deemed wanting. From this work we may

pass to a book comparatively little known, Berrington's 'History of the Middle Ages,' and hence to Russell's 'Modern Europe,' concluding with Knight's 'Pictorial History of England,' Macaulay and Mackintosh.

This is such a course as *the tutor* should pursue, but it is too much for the *pupil*. To suit the pupil it should be reduced to the Bible, Kitto's 'Palestine,' Hughes's 'Outlines of Scripture Geography and History,' Smith's 'Greece,' Liddell's 'Rome,' White's 'Eighteen Centuries,' Lord's 'Modern Europe' (a poor, but useful book), Knight's 'Pictorial,' or Farr's 'History of England.' For the younger pupils, to succeed the 'Kings of England,' mentioned in the last chapter, we cannot do better than take Mrs. Markham's excellent book, supplementing it by White's 'Landmarks of English History;' and, above all, by Scott's delightful 'Tales of my Grandfather.' Other books may, no doubt, be advantageously substituted for these, but these courses are sketched out as being such as will *practically* work, and which every tutor and governess may adopt, improve, or, possibly, reject with benefit to their pupils, if, that is, they can suggest others that work better.

To accompany such courses of history, we must urge the employment of the Oxford 'Synchronistic Tables,' a set of chronological tables which are a history in themselves, as they exhibit the leading

events in *all* empires and countries which chance to have happened *at the same time* ; thus, for instance, if we take the date of the founding of Rome, we shall find every leading event which occurred in or about the year 753 B.C. arranged in the same line with this date, under the head of each known country. Thus, at a glance, this isolated fact is linked to, and shown to be contemporaneous with, the times of certain kings and prophets of Judah, the early history, and the state of the various eastern empires, &c., so that the mind takes in, through the eye, an amount of definite concurrent information otherwise almost unattainable, or, very possibly, jumbled up in a confusion that renders it of little practical use.

These excellent tables have been continued down to a late period, and form in themselves an admirable body of history, or rather the skeleton of the body which is to be filled in by the pupil's reading. To supplement the *ancient* atlas, no book has yet appeared more valuable than the Rev. J. S. Brewer's 'Historical Atlas,' in which the shifting historical scenes of Europe, from Constantine down to Napoleon, are illustrated by admirable maps and notices.

Over and above the special geography afforded by this last-mentioned work, and Long's 'Ancient Atlas,' or the still more valuable ancient maps of the Society for the Diffusion of Useful Knowledge, must, of course, come the study of *general* geography. In

this branch of study we have admirable text books in Mr. Hughes's 'Manual of Geography,' in which no mere list of names of places is given, but well-digested accounts of the products, natural history, ethnography, &c., of every 'nation, kindred, and language' in the earth, as also in Mr. E. Hughes's 'Outlines of Physical Geography;' and to this latter gentleman we are indebted for the very useful 'Outlines of Scripture Geography.' Of course to these books must be added a copy of Keith Johnston's Atlas (the 'Royal,' if possible, if not, the *School Atlas*), and the study of *general* geography must be as systematic as the arrangements of the other studies will permit it to be. It is not to be confused with, far less superseded by, *special* geography. Both have their importance and their place in a well-ordered curriculum of study, but the latter is indispensable to the due study of history, while the former may, at times, be laid aside, as it stands alone, and though highly important, is not so all-important as its special sister.

It is all but impossible in so cursory a review as we are obliged to take of the various studies of our 'English Schoolroom' to do more than indicate in a general way the path they ought to pursue. Doubtless our remarks may seem to some persons to be little better than a catalogue raisonnée of modern school-books, but as the French say, 'Que voulez

vous?’ The workman must have the best tools indicated, as well as the stuff he is to mould, carve, and adorn. His *art* is with himself; nothing can teach ‘teaching;’ and in no case is that truth more felt than in that of the great subject we have designedly left to the last, mathematics.

In the teaching of no other subject is honesty and singleness of mind so much demanded of the tutor as in teaching mathematics, and in none other can the artful teacher so completely mislead and dazzle both pupil and parent—for it is incontestable that the former looks with great reverence on the facility given by practice to very ordinary calculations; and the latter, cherishing the traditions of his former days, and having, in general, little or no time, or, perhaps, disposition, to look into the assumed brilliancy of work as paraded by the tutor, either in his own person, or in that of his pupil, is overcome by the array of figures and calculations, and, with his eyes open, is fairly gulled, too often, by as shallow-minded an impostor as can well be found in the ranks of instructors. It seems to be the peculiar and pernicious attribute of acquaintance with the lower, and hence dogmatic, portions, of mathematics, that it makes the possessor of this kind of information as narrow-minded as the groove he runs in. With him the beautiful *logical* quality of mathematics is as if it had never existed, and as he knows only certain

formulæ he is wedded to them, and holds on to them with a bigoted obstinacy which would be amusing, if it were not injurious to his own character, and to the minds of those who are associated with him. Such men seem to have a patent, not merely for offensive conceit, the quality farthest from the character of the true mathematician, but for communicating this unpleasant tone of mind to their pupils; and hence, in a general way, that man is to be avoided, both as a tutor and as a companion, who defines himself to be ‘a *mathematician*.’ Ten to one, he is, generally speaking, a very sorry specimen of the genus, since if he were really what he pretends to be, he would scarcely have the bad taste to announce his assumption of an honour, which, in truth, falls to the lot of very few; your true mathematician, like a poet, being ‘born not made,’ and indeed, the true mathematician’s genius is very much akin to that of the poet.

Observations of this kind are drawn from the experience of the writer, as he has often seen very able men slighted, and in no small degree ‘flouted,’ to use a good old English word, by men who indeed possessed some technical knowledge of mathematics, but, in all other respects, were immeasurably below those they scorned. It is very true that now-a-days the old transparent ‘dodge’ of the beautifully ruled and ‘artfully’ flourished ‘ciphering book’ will no

longer impose on the parent; but you find, in the place of this simple old fashioned expedient, a claim put forward to credibility, as to the pupil's mathematical acquirements, which is too often founded on no better grounds than the old plan of copying 'sums' into a book, to be afterwards elaborately got up by the 'master,' with head and tailpieces in the guise of swans and eagles — the very triumphs of vulgar calligraphy, and monuments of misspent labour.

For example, you question a boy, presumed to be undergoing the process of education at an average school, as to what he is 'doing in mathematics.' You are glibly informed that he has 'knocked off' two books of Euclid, gone through the first part of 'Colenso,' and is beginning 'equations.' At the moment you observe that such is very fair mathematical knowledge for a lad of thirteen or fourteen, although nothing very wonderful. Perhaps you may happen to test these achievements; you are not a 'mathematician,' but only a common-sense worker in this field of what has been aptly termed 'abbreviated logic.' In ninety-nine cases out of a hundred, the examined breaks down at the very threshold of his studies, in numeration, and is 'caught' by the very simple puzzle of being requested to write down *in figures*, 'twelve thousand, twelve hundred and twelve,' which he is pretty sure to present to you under the

guise of a hundred and twenty-one thousand, two hundred and twelve! So well known is this fact to examiners, that questions in numeration always form a portion of their examination papers, and in no one point are the answers more incorrect than under this head. Set this same confident youth the simplest variation of or deduction from his accustomed propositions of Euclid, such as the 'tri-section,' not 'bi-section,' of an angle, and he is all abroad. It is needless to say that his algebra is generally symbolised by a *minus quantity*.

Now all this proceeds from the same mindless teaching which has rendered the spelling of the present generation of candidates for public offices so detestably bad, and which, neglecting not merely to secure the *foundation* of mathematical instruction, but to *explain* the simplest reasons for the simplest processes, hurries on to results as worthless as they are flashy. What benefit is it to a boy to be 'in decimals,' if he cannot *prove* a sum in multiplication, and show the rationale of 'taking out the nines,' or, at any rate, give an intelligible account, not only of *how*, but *why* he uses certain methods even in so simple a matter as a common addition sum? In a word why permit your son or daughter to *juggle*, so to speak, with figures and processes, about the end, aim, and scope of which they know absolutely nothing, and then hug yourself with the pleasing

idea that they are 'getting on well with their mathematics !'

Honesty is at the root of the whole matter. We are not teaching our children so much 'ciphering,' some petty art by which a small tradesman's 'bills of parcels' may be made out, but we are teaching them to *reason on definite grounds*, and in a manner which exhibits *at once* the result of the reasons adduced and thought out; we give them methods, not so much as articles of faith, but as the approximations to perfection arrived at by great intellects who, in all ages, have devoted themselves to the pursuit of mathematical truth; we ask them to examine and test those methods, confident that the very *act* of testing is in itself an education for the mind, and that of the most invigorating kind; we excite doubt that the truth may be evolved, and we propound specious cases that the principles already acquired, may be applied to quash the fallacies found to be latent in our data.

Such *ought* to be, from the very first, the mode of teaching even the most elementary stages of mathematics. Nothing is to be taken for granted, everything is to be weighed and proved that is susceptible thereof. In language, in history, this method is almost impossible, because too discursive, *for practice*, and because time, patience, and material would alike fail the inquirer; but in mathematics it is the very

essence of the study, and if not steadily kept in view this pursuit is robbed of nearly all its usefulness, and certainly of all its charm.

That logic and mathematics are one and the same, such men as De Morgan, Barnard Smith, and other *real* mathematicians have amply proved in their published writings. To the latter gentleman the tutor is indebted for an admirable treatise on arithmetic, &c., in which the *rationale* of *every* method is explained, and thus the whole system forms a high *mental*, not *empirical*, method. Mr. Potts, in his Euclid, has so arranged the propositions that the stages of the reasoning cannot fail to be perceived; while the notices on the various deductions to be drawn from Euclid, are very valuable. With such books as Barnard Smith's Arithmetic and Pott's Euclid the boy-pupil cannot go wrong—presuming, that is, that his tutor be humble-minded enough to work through every step with him, and to aid him in surmounting such difficulties as will inevitably occur. Every boy from seven to fourteen years of age ought to be well grounded in arithmetic, Euclid, the earlier part of algebra, and in the *practical* application of what he learns, for the comprehension of which he will find Mr. Bourchier's 'Mensuration' a very interesting and intelligent aid.

For girls no abstract study is better fitted than that of mathematics; and happy is she whose oppor-

tunities give her a chance of being indoctrinated in a science so eminently adapted as mathematics to invigorate her mental powers. The very precision of the methods, the sober reasoning, the reiterations, all go to reduce to order the feminine habit of 'jumping to conclusions,' and are, therefore, of no small value; girls generally show a great aptitude for 'figures,' as arithmetic is called; why should they not then receive further, higher, more important, and more interesting mathematical instruction?

One hint to the tutor concludes our notice of this subject. Mathematical studies are best taken up *after* all others, and particularly so in point of *time*. Let language, history, geography, &c., all have their turn, but let mathematics crown the day's work, if not *every* day, at least every other day, as the relief from the discursive nature of the study of language to the positive study of mathematics, will be found very great, and the latter affords the most invaluable refreshment to the mind when wearied with close attention to other subjects. Hence the true position of mathematics is where we have placed it in this chapter—at the close of our disquisitions, and at the capital of that educational column whose base and shaft we have so sedulously striven to rear. To wind up this review of a child's studies from the age of seven to fourteen, we have only to glance at the lighter subjects of study, such as drawing and music,

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If there is much to say on drawing, how much more on music? We have 'shewn you, O children, what is good,' in the outset of your musical studies; we have urged you to learn to 'read' vocal music, and have set forward the pleasures of joining your voices in harmony. Now we may pass on to other branches of the art. There is the piano for the girls, the organ for the boys, and the harmonium for both; we say nothing of 'wind' instruments, as the flute, oboe, clarinet, as yet; to our thinking you are over young for them, and the best wind instruments are your voices; as to stringed instruments, unless you devote almost all your time to them, you can never expect to do much. When, however, you are more advanced, you may, if you will, take up the 'bass' or 'viola,' on which you may arrive at playing a fair 'ripieno' part, but not so is it with the violin; *that* is an instrument for the professor, not the amateur, and is one better avoided by the majority of lovers of music. *Good* violin playing is *one* thing — indifferent, or even merely commonplace playing, *another*, as you may hereafter find to your very considerable chagrin.

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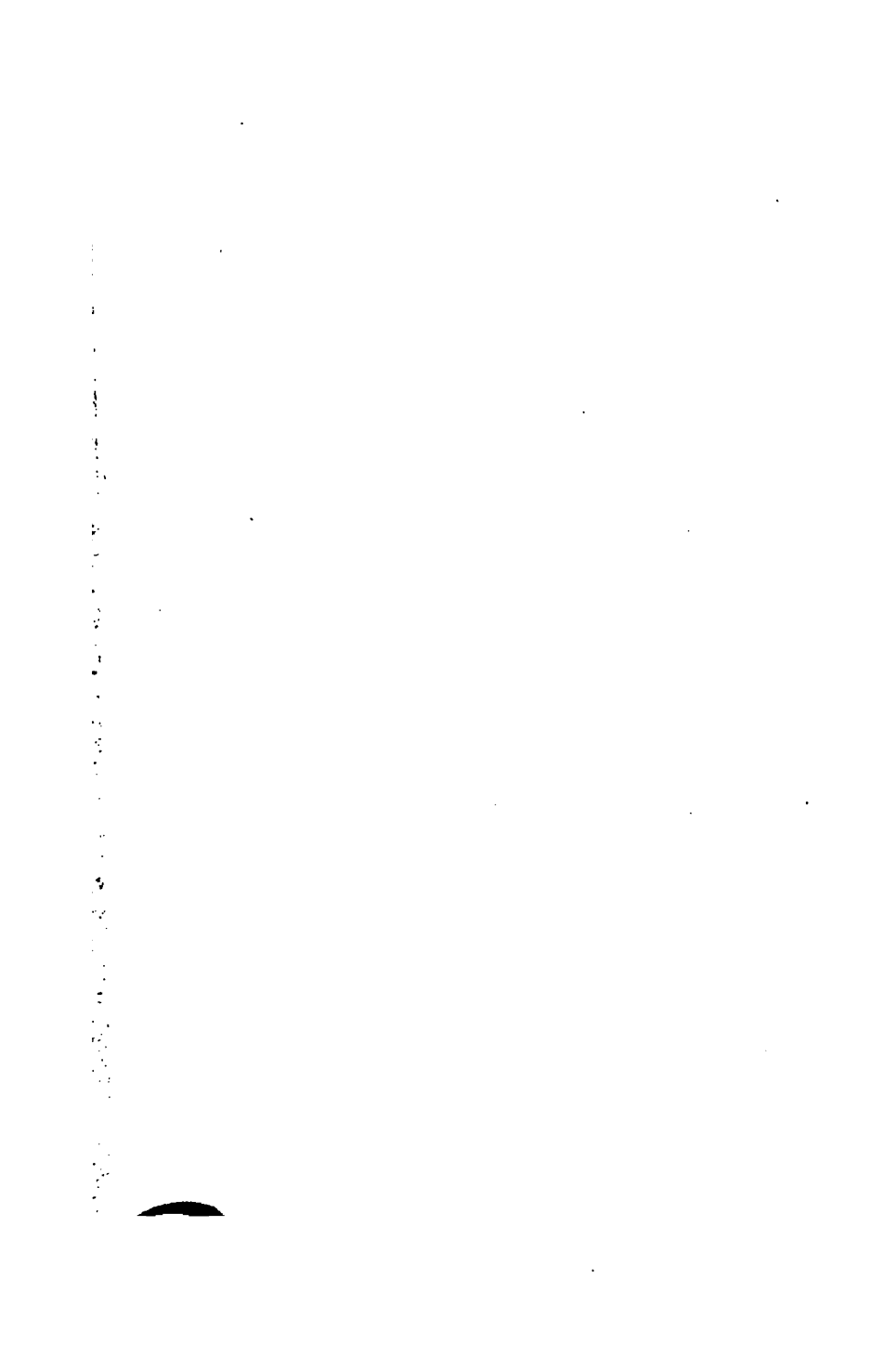
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CHAPTER IX.

PHYSICAL EDUCATION—RECREATION—RELIGION.

AT length we can put aside our books, and get 'out of school,' thankful, one and all, to relax both mind and body after our four hours' steady and continuous labour. Still the time has seemed anything but long, for we have been intent on our business, and the hours have flown by almost unheeded, thanks to a system which secures close attention, and yet varies mental toil.

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thoughtful man ; as, perhaps, the only human combination of inanimate material that *can* express *all* that the soul feels of what is noble, lofty, and inspiring. Remember that the instrument of Handel, Bach, and Mendelssohn, is no 'light thing;' *literally*, no 'child's play,' and that in acquiring a mastery over it, you acquire a strange hidden power not only over your own soul, but over the souls of others, which should never be vulgarised by the low exigencies of trivial vanity and display.

With regard to the piano, much may be done by the judicious care of the instructor or instructress to raise the tone of the tuition usually employed for this useful, though over-lauded instrument. In England and elsewhere it has for nearly a century taken the place of a more portable, more expressive, but poorer instrument, the lute, and its descendants, spinet, harpsichord &c., especially as an accompaniment to the voice ; but it may be questioned whether the change has not vitally affected the nature of our *solo* vocal music, the great fault of which is overloaded accompaniment, to which vice the range of the piano offers much temptation. As a solo instrument, the piano, except in the hands of a *very* great, or very judicious artist, is simply a mistake, since no manual dexterity can atone for its defects of tone and expression, both being insufficient, *of themselves*, to please. As an accompaniment to the voice, and

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AT length we can put aside our books, and get 'out of school,' thankful, one and all, to relax both mind and body after our four hours' steady and continuous labour. Still the time has seemed anything but long, for we have been intent on our business, and the hours have flown by almost unheeded, thanks to a system which secures close attention, and yet varies mental toil.

No kind of repose has ever been found so effectual, especially for boys and girls, as that complete change of scene and occupation known to old-fashioned people as '*play*,' but now-a-days often dubbed with the title of 'physical education.' Now, we ourselves hold *play* to be what is called, in the cant of our day, 'a great institution.' Not only do we maintain the profound truth of the adage which declares that 'All work and no play makes Jack a dull boy,' but we hold, further, that to mix up together the ideas of play and teaching, is, in a very great degree, to spoil both. Hence, in what we have now to pro-

pound concerning so-called 'physical' education, we shall strive to make play the first consideration and instruction quite a secondary matter, and thus utterly reverse the principle dominant 'in school,' when, if amusement be found in the work, it must be quite incidental, and form no part of the 'programme.' Any other idea of play than this seems to savour of the absurd, since the end of all play is the entire relaxation of all mental or bodily tension, and the removal from the necks of our boys and girls of the necessary yoke of strict discipline, without which the car of education could never advance. It is this *complete* change of mental and bodily posture which is the source of the pleasure of play. If, therefore, you import teaching into play, at any rate, beyond the most ordinary imitative corporeal gestures, you rob it of its chief charm, and at the same moment you are guilty of a kind of treason to the true educational cause, which looks on the 'institution' of play with almost as much reverence as on positive instruction itself.

The great essence of play is in the amount of free-will it implies, and any offence against this privilege reduces it to a very poor affair indeed, to say nothing of making it the very handmaid of all sorts of mischief, which, under a wholesomer system, would never be dreamed of by any ordinary boy or girl.

There is, however, in all play a certain amount

of voluntary surrender of free will, of which we may, if we think well, rightly avail ourselves. Boys and girls willingly grant time, labour, yea even minute attention, to anything novel, especially such as promises an after-crop of play. Many of their pursuits cannot be termed pure play, but are rather study and amusement commingled in the faith of some ulterior benefit to be derived, the full knowledge and practice whereof may as much conduce to sound information as to present amusement, not but that children look as little to the ulterior advantages of their sports as they look to the ulterior advantages of their studies. They are the greatest realists in the world, and to command their full attention you must promise them present amusement, no matter what the amount of exertion incurred. What children desire in their play is to break through the trammels of enforced repose ; to be up and doing, and to find as active employment for their bodies, and that of their own free will, as, in school they had for their minds, but against their will.

Hence the deserved popularity of our noble English games of cricket, football, and the like, which combine active exertion with just enough of voluntary restraint to give them the zest of law and order, for no game or sport ever yet gave sincere pleasure which was not subject to some kind of self-imposed law ; and very naturally so, as disorder implies non-progression of events, and hence monotony, to say

nothing of the utter impossibility of harmonious combination, which, in human society, is the very keystone of *true* play, or recreation.

Physical education, therefore, must, if allied with play, be entirely indirect in its action. If disunited from it, and made a study, it is pretty sure to defeat its end, simply because nature will have her play, do what you will; and if you will force additional hours of study under the guise of play, you will not only most surely spoil your work, but, somehow or other, the play, but not such as you would approve, *WILL* be obtained.

So jealous is the writer for this principle of play, that in the former portion of this work he has designedly excluded (except under most exceptional circumstances) the very presence of the tutor and governess from the play room, the carpenter's shop, the laboratory, &c.; and if he at all tolerates the presence of these functionaries therein after school hours, it is only that they too may have *their* play, in whatever fashion they choose to take it; in the garden, the library, or, if their nature demand it, in the play-ground, the cricket-field, or elsewhere. Heaven defend our pupils, when school-hours are over, from even the shadow of the tutor and governess, except on the grounds of companionship in love of play—and even this exception should not be too frequently allowed. We have provided our pupils with

proper companions for their play-hours, and such as are equally removed from tuition and menial service — persons in authority indeed, but exercising this only for *moral* restraint, yet persons with whom the idea of play should ever be associated. Nothing can be conceived so dreary as set games, or taught sports, or those weary systems of ‘gymnastics,’ both male and female,—‘Indian club’ exercises, ‘Kinder Gartens,’ and such like inventions, each with its set of pretentious and expensive professors.

Play, however, must be systematised if it is to remain play. In our climate very much must depend on the seasons and the weather, and as a rule the authority of the ‘guardians’ (of whom we have spoken before) should be exerted so far as to secure plenty of open-air sports when the weather will at all permit it; and even in wet and cold weather the arcade is preferable to the play-room, at least for boys. The boys’ guardian (preferably, as we have shown, an old soldier) will no doubt select the days when nothing can be done in the garden, the playground, or the cricket-field, for an hour’s drill of boys and girls alike, followed by a lesson or two in the sword exercise, or in foil-fencing, or, where boys are strong and hardy, and can be fairly matched, a good ‘set to’ with the ‘gloves,’ as no kind of harm will be done, but much excellent practical moral training be brought out in a fair exchange of sound

fisticuffs, even if a little blood *is* spilt, or a black eye be the damaging result of the encounter. Temper, coolness, the love of fair play, and the knowledge of how to overcome inequalities in physical strength by 'science,' will all result from these contests, which will have all the good points of a school 'fight' without its acrimony and blackguardism. Of course very much must depend on the example and teaching of the 'guardian' to prevent *this* species of physical education from becoming a mere brutalising encounter between the boys, and from time to time, the tutor will do well to be present, and check any spirit of the kind from creeping in.

But when the sun shines, the flowers are beginning to bloom, and every breeze brings health to the cheek, and vigour to the lungs, then is the time for your true gymnastics—the long leap—the high leap—the good run—the climb up a 'stiff' tree, or, if you will, the usual feats with the gymnastic apparatus of parallel bars, ropes, poles, &c. As before mentioned, the guardian must always be at hand when this kind of exertion is the order of the day, as else many a bad strain or even a latent hernia may be incurred from the too sudden jerks and strains constantly apt to occur in what are called gymnastics, but which are, in general, little else but a set of very poor tricks with very questionable results as far as any good to the body is concerned.

Or, should the weather be bright over head and dirty under foot, let the ponies be ordered round, let the girls get on their habits and the boys their knickerbockers, and let all have a good canter over the common, with here and there an easy jump, the guardian acting as riding-master and teaching, by degrees, the points of the 'manège.'

When the summer sets fairly in, then we have cricket for the long warm evenings, when the family can come down and join; bowls for the elders; archery for the ladies; 'croquet' for the girls. On holidays, our boys will go down to the river and have a good day's fishing, the elder ones learning betimes how to throw the fly, and to play their fish when hooked; or, if the day be too close and warm for the fish to rise, then we have provided a swimming-bath in the very stream itself, and all the lads can learn to swim and dive, the elder ones taking 'headers,' and the younger paddling about in the shallow water, with an occasional help in 'striking out' from the guardian, who, of course, is to be here also.

While on the subject of the bath and swimming, it may not be deemed amiss to urge the great benefit of teaching girls to swim as well as boys. To say nothing of the power of self-preservation thus gained, the knowing how to swim, and to balance the body in the water, and, generally, the absence of timidity

thus gained, is a very important matter. Many a lady deprives herself of much pleasure, both at the sea-side and on the river, from excessive timidity, and very often, through the nervousness caused in others from her over-anxiety to avoid danger, she herself becomes *the very cause of danger*, all of which evils might be avoided by the knowledge and power of the art of swimming, to say nothing of the interest this knowledge gives to bathing, which, with ladies, is generally a very tame affair; a dip or two enforced by the bathing-woman, much loss of breath, no little fright, some swallowing of bitter salt water, and then a shivering retreat to the 'machine,' in lieu of the ability to boldly breast the waves, thereby stretching every limb, exerting every muscle, and gaining present health, and future confidence in the terrible time of need.

To return to our play, as the days get shorter and Christmas approaches, the play-room and its adjuncts, the carpenter's shop and the laboratory, will come into vogue. In place of drill, we shall now hope to see the dancing-master arrive to teach boys and girls alike, and many a pleasant game should be had when the little kit has been put in the green-baize case and the pumps and thin shoes duly stowed away in their proper places. Perhaps the young carpenters have been too busy over the building of a large 'boat,' in accordance with the instructions given in

Kingston’s excellent ‘Boys’ Book of Boats,’ or Landells’ ‘Toy Maker,’ to come out and play with ‘the girls;’ but never mind—*they*, too, have their little pleasures of construction. There is for them mamma’s boudoir, or their guardian’s or governess’s room, with ‘plenty to do’ either in the way of ‘cunning’ ornamental work, the frame, the tambour &c.; or, better still, some good ‘plain sewing’ is to be done, and a practical insight into the making and mending of their own clothes, or those of other people, is to be gained, varied by occasional visits to the housekeeper, and grand doings in the ‘still-room.’ ‘Plenty to do’ is the great boon for all boys and girls, either ‘in school’ or ‘at play,’ and it is no matter what ‘plenty to do’ includes, so long as it is wholesome, pure, and useful either to mind or body.

As the dark days of winter come on, when not much can be done out of doors, then our lads turn chemists, perhaps also, as the great school-boy fête, the Fifth of November, draws nigh, pyrotechnists, but of course on a small scale, and under the keen eye of the guardian; or, again, as there may be charades or ‘proverbs’ to be acted at Christmas-tide, all hands are busy in preparation, and then the play-room has to be converted into a temporary theatre. Oh! what joy, what bustle, and what charming confusion reign in these regions on such

occasions! There are scenes to be painted, dresses to be made, parts to be learned. Here are the boys up to their eyes in 'distemper,' size, flat brushes, Dutch foil, and general dirt. Here, again, are the young ladies, their guardian, governess, ladies' maids, and perhaps an amateur or two from the neighbourhood, all stitching away for dear life at drop curtains, drapery, dresses, male and female, adapting scraps and rags, and conjuring up costumes, which, if not always correct, are at any rate picturesque. From the carpenter's shop comes a great sound of hammering, sawing, and planing, as herein all the framing for the 'flies,' 'drops,' and other portions of the theatre are being prepared, while from the laboratory arrive unearthly smells, which nearly drive away all the ladies, until it is explained that it 'merely arises' from testing certain 'coloured fires,' &c., matters absolutely necessary for the crowning effect of the last tableau. Talk of the pernicious result of encouraging a taste for theatrical exhibitions! Look at the immense happiness arising from all this exertion *with an end*, and that *not* individual display, but the kindness which prompts the expression of cheerfulness in unaccustomed forms, and say whether it be worth while, from fear of a possible danger, to check and damp that pleasant busy hum of labour, or, whether there may not be just as much individual display, and that of no pleasant character,

in the ostentatious religious meeting, a species of dissipation which, among certain classes of Christians, is too much permitted to usurp the place of all rational and really innocent amusement. In our scheme of education then, as in the old song —

‘Every pleasure hath its season;’

but, though play thus varied and ‘rounded in’ is very delightful, yet young minds, as they expand, will not always be content with *simple* play. They will find in their very sports that there is something to be risen to, something to be thought out. The young chemist will not remain content with making lead ‘trees,’ or filling oiled-silk balloons with hydrogen: he will speedily demand to know the *why* and the *wherefore* of his processes, and the tutor, who has been sedulously kept out of the way when mere play was in hand, will *now* be sought out and urged to ‘come and help us.’ It is for this result that the good tutor will always wait patiently, and when this good time does come, as come it will, he will not abuse it. ‘He will not enact the professor, but the kind elder brother. He will send for books, open the case of chemicals, hang up his coat, and don the black calico sleeves and apron, and go heartily into the pleasant work before him. He may not only lay the foundation of a future great scientific career in his boy-pupils, but expand his own knowledge tenfold, as every true teacher well

knows. At any rate, he will increase his knowledge of his pupils' character,—he will enormously strengthen his own position, and, little as he thinks it, every hour he thus gives to his boys' play-work will be repaid him some day, in years of affection and gratitude. Only he must be no don, no hard director, no master, but a fellow-labourer with his lads, called in by them, not sent to them—their friend not their task-master.

If the tutor's manipulation, science, delicate accuracy, and general *mind*, will be in high request in the laboratory, still more in the workshop will he, doubtless, be called on to show the uses of that beautiful instrument the lathe, and all its wonderful capabilities—and so will it be in everything. When the boys begin to photograph their ancestral home, or have the camera, the tent, the papers, the 'developing solutions,' &c., all packed up and carried to the old church or neighbouring castle, then will the tutor be called on to 'focus' for the boys; or, again, when the stumps are pitched, and the sides 'picked,' then, for certain, will the tutor be implored to be 'chosen in,' and wonderful things will naturally be expected of his 'round-hand bowling,' or 'driving' hits to 'leg,' or 'long field off.' Happy will he be if his university career was such as permitted him to practise all the manly field sports of our country. Well for him will be the

power and knowledge which will enable him to take the 'stroke' oar in a light 'four' on the river, or to 'work' the sailing-boat on the lake. All this, and more, will be expected of him; and if he can render any assistance herein, modestly, kindly, and with that respect for the love and honour of his pupils which will never permit him to dictate to them in their sports, far less to 'humbug' them, as they *will* call it, he will be, as he deserves, a very happy man, and a very thorough tutor, in the best sense of the word.

The position of the guardians as regards the pupils and their sports, will be much the same as that of the tutor, only in a lower degree. They will properly be looked on as having the *hand* to execute, just as the tutor will be expected to have the *head*. Thus the male guardian, our old soldier, will have plenty to do in the carpenter's shop, the forge, the cricket field, as well as in the provinces already allotted to him. The girls, too, will naturally look to *their* guardian to teach them the practical part of all feminine recreative accomplishments, while the governess will be appealed to in all questions of taste, such as the arrangement of a flower garden, &c. Well will it be with her, too, if she can give, in a lady-like, easy, unpedantic way, the nomenclature of the flowers she loves and cultivates. Better still if her accomplishments gradually unfold themselves to her.

pupils' mental eye, than be forced upon them. If she too bides her time, doing her work in singleness of spirit, humbly looking for no praise but that arising from the conscience of duty performed, she, in her turn, will be sought and honoured, and every book she has read, every little gift of mind she has cultivated, will each, ere long, in its turn, play an important part, and help to establish the position, in her pupils hearts, of 'our dear, kind, good governess.'

We cannot, of course, expect either tutor, or governess, to rival the Admirable Crichton in the extent and versatility of their acquirements. All we contend for is, that they should recognise the principle of the importance of play, not only as regards the direct recreation of their pupils, but the advantages it affords in the way of indirect tuition, and the wonderful ally it shows itself, rightly understood, to stricter forms of instruction. In the system we have sketched out in this work, this is a time for play clearly and definitely provided, and this should be as little trenched on as the time for work. To know how to play with pupils is the very test of the moral fitness of an educator for his or her post. The great rule is, that condescension should be as spontaneous as the occasion that claims it; that it should not be construed into a right, but be held a matter to be requested with diffidence, and granted with geni-

ality, but that there should be no kind of 'pushing' on either side; certainly, nothing on the part of the tutor or governess that can in the least favour the idea of any covert 'espionage,' and nothing on the side of the pupils in the least approaching to familiarity. As a general rule, this companionship of tutor and governess with the pupils should be rare and occur at long intervals, and, if possible, always contemplate some definite object, some difficulty. It is an utter delusion to fancy that good comes of eternally 'associating' with pupils, as it is called. Children must, at some time or other, be let out of leading-strings, and confidence must be shown them, or they will never deserve it: hence they should early begin to be trusted; the principles of honour to their educators, and the fear of God, being quietly but diligently inculcated by both precept and example. More will be said on this point anon, but while discussing it we may advert to the serious injury to the minds of both tutor and governess which constant communion with minds below their own not unfrequently inflicts, and the effect of which is evidenced by the narrowing of the perceptions, the puerile and timid tone of thought too often found in persons who consort overmuch with minds unequal to their own in grasp and power. Hence, in *their* play-time, it will be well for both tutor and governess not merely to associate as much as possible with

grown persons, aliens to the family in which they are engaged, but that they should seek in literature, science, or art, an aliment for the mind with which to make up for what is inevitably drawn from it. Indeed, they owe this to their pupils, as nothing can come from a dry well except dust, which is a product, in a mental point of view, far too common to be valuable. It is, perhaps, owing to the neglect of this fact, that tutors and governesses, except of a very advanced order, have so little influence over the moral bent of their pupils. Is it likely that children, who are by nature among the keenest of observers, will, for any length of time, tolerate, except to scorn it, the vapid and bald chat of a mindless man or woman whose sole powers are confined to the circle in which they 'grind' their pupils, like horses in a mill?

A great remedy for all this moral danger is the possession of another employment wholly unconnected with tuition, and which takes the possessor into another world, a different atmosphere, quite foreign to that in which the tutor and governess ordinarily live. Such an employment may either be a 'hobby' or a profession; preferably the last, so long as it does not militate against educational duties. This 'hobby' or employment is the *play* of the tutor or governess, who, after all, are, or should be, in the best sense of the term, only 'children of a larger growth,' and is

regulated on exactly the same principles as the children's 'play.' It, therefore, must be regarded as sacred, and a thing not lightly to be violated. It possesses, moreover, a thousand advantages relatively to the family in which the tutor or governess live. When the one is snugly ensconced in his own room with his literary work, for example, the fiction, or the history, or, perchance, some bit of pet scholarship to be set in a better light than heretofore; or when the other is bending over her artistic drawing, or, better still, availing herself of her spare hours to pursue an employment that, in *after* life, when her 'methods' have grown somewhat 'old-fashioned,' her figure a little 'too old,' or perhaps her health a little impaired, may bring her in a modest income, some quiet art such as engraving-on-wood, or some such woman's 'calling,'—then, being thus or similarly employed, they will be 'out of the way,' a great virtue in a 'great house,' and they will run no risk of being considered 'intruding' by hanging about the public-rooms when 'not wanted,' and, in addition, the very knowledge of the pursuit of these employments will add materially to the dignity of their position. Of course, though retiring, they will still consult their health and proper amusement by joining in the exercise and sports going on around them, but this should most generally be 'by invitation,' and not volunteered. Judgment, tact,

true 'gentle' feeling both to their employers, their pupils, and themselves, will form the surest guide to their duties in this matter; and in such a tutor and such a governess as we have all along idealised, these qualities may well be presumed.

We have now considered play from two points of view, the pupil's and the instructor's, just as before we considered work in a similar way. Of work and play, education may mainly be said to consist, but there is yet a third element without which the chord is incomplete, and that is, Religion.

Without this element the whole matter is savourless, vapid, nay, almost worthless, and all the labour, care, and interest of the educators will be utterly thrown away, if *this* ingredient in a dish, truly, otherwise, fit 'to set before a king,' be omitted or slurred over. Religion is not merely so much theological knowledge, though that be an excellent thing, or so many moral precepts, or even, what is far better, the presence of *moral* examples. It is the last crowning touch to the whole edifice of education; the pinch of salt that flavours the whole careful preparation of the mental food of man, and which, while it brings out the goodness of what is set before him, renders it doubly digestive and nutritious.

'Except the Lord build the house, their labour is but lost that build it,' is true in the highest degree

of the fabric of education. 'Paul' may 'plant,' and 'Apollos water,' but 'God' must 'give the increase,' or we are all undone, and the more we have taught and educated, the more we have armed an enemy 'against his own soul.' The writer of this work on the 'English Schoolroom' humbly trusts that throughout his book he has steadily endeavoured to keep this great truth in sight, and that he has not permitted any worldly considerations to clash for a moment with 'duty to God.' If anything that he has written can be so construed, he wishes it, unwritten, cancelled, and cut out, as entirely foreign to the intent of his mind, which has been wholly set on raising, as far as in him lay, the tone of his subject, or rather, he should say, of writing what he has to say in a tone worthy of that subject.

Be this as it may, it now remains simply and soberly to consider, as the fit crown and end of this work, what *should* and *should not* be done to secure full play for the inestimable blessing of a religious spirit in both educators and educated.

The first point has already been more or less fully discussed in the chapter on the choice of a good tutor and governess, and the advice submitted has been constantly given with an eye to this great feature in their characters being genuine and not feigned. No 'shibboleth' of parties, no sanctity of demeanour, no pretension to 'piety,' can, in a matter of this deep

importance, stand between us, the parents and *real* friends of our children, and *the* test of the *religious* value of these functionaries aforesaid. 'By their fruits ye shall know them.' If they, with all the advantages hereinbefore detailed, the fair field, the moderate labour, the complete confidence yielded and the consistent support given, can turn out for us good boys and girls, then they have done their duty, and we ought not only amply to reward them, but thank God heartily for having sent His true servants to our aid. If, however, in the face of all these blessings, they fail; if our progeny turn out wicked, base, vulgar, bad-hearted, and brutal, surely they have *not* done their duty, or, even, if any one leading passion as vanity, pride, obstinacy, &c., be too prominent in the conduct of our children, we may venture to think that all has not been done that might have been reasonably expected of persons in their important position.

And yet we may not too hastily condemn, certainly not before we, the parents and friends, have looked into our own conduct and example, and have examined if all is as it should be, *there*.

Now, to assist in these much-needed researches, we have thought it well, in the close of this work, to consider, in a general way, in what the ordinary religious training of children should consist, the extent of its moral scope, the faults to be eradicated,

passions to be overcome, and the virtues to be inculcated, as well as the doctrines to be implanted. We shall also add something relatively to the *moral* position of a boy or girl at the close of what has been termed by us the 'youthful period of life.'

As we began this work by pointing out the true position of the parent as the *educator*, particularly in the early period of life, so now we reiterate our convictions: unless the parents — particularly the mother—have *early* laid a good foundation, it is impossible that a solid structure can be raised thereon, especially in matters of religion, by any tutor or governess, however able or willing. Looking at the enormous amount of most injudicious and really unkind indulgence not unfrequently shown to children, even by so-called religious persons, one is only surprised how children ever grow up anything but selfish, imperious, and unamiable. God's grace, indeed, and the correction which is naturally the companion of some experience of the world, effect far more than the efforts of even the best-disposed parents; but it seems improper that we should, as it were, tempt Providence, and not do *our best* in so serious a matter as the early religious training of our children.

The fact is, that it is much to be dreaded lest *two* elements are at work to discourage that early reli-

gious teaching without which little can be expected as to *the future career*, but storms and throes for the strong in spirit, indifference or superstition in the weaker sort of men. Just as we have seen that sheer idleness too often prompts the parent to divest him or herself of the character of educator in the early stage of a child's life, and to devolve the duty on a stranger, so in religious matters, apathy and ignorance, sheer ignorance, most commonly go hand-in-hand to bar the way of the little child to the tree of life. When we say ignorance, we do not mean mere *formal* ignorance, that is, a complete want of knowledge as to the ordinary matters of our Christian belief, but we mean a most entire ignorance of the fact of any *inner* religion being requisite for a little child; this ignorance springing from what may be termed religious unconsciousness in the grown person. With the many, religion comes entirely 'ab externo.' They never examine their own impressions, or ever probe the validity of their convictions. Their religion is too often a religion of words, of shibboleths, of party cries, of the scraps and tags of texts in common use by some favourite preacher—of anything but a deep-seated sense of the awfulness of the unseen world, to which, day by day, they wend, and with which they are most intimately bound up through the humanity of our blessed Lord. Hence what they teach their children is *not* religion, but

words, and in these *words* they put their trust; a poor, weak, superstitious trust, very much akin to the trust of the savage in his Fetish. They are well content if the child can say his prayers, his collects, and his catechism with faultless correctness, and charmed when he takes to some little tract, or is led by the force of example, or clever innuendo, to deposit his poor little mite in some box, sacred to the religious wants of 'Boorioboola Gha,' or some similarly interesting outlandish locality. Such a child is hailed as 'interesting,' 'pious,' and 'serious,' all in a breath, and obtains his certificate of religious character at a very cheap rate.

The class of Christians to which these remarks apply is far more extensive than would at first be imagined, and the reason is that this style of wordy religion makes no demand on the intellectual faculties, which, in truth, are not generally very strongly developed in such persons who adopt it; and, certainly, has little concern with their inner consciousness. They do not ordinarily offend grossly, or lead immoral lives; they are very respectable Christians, and entertain the average amount of 'religious convictions,' among which are not to be found numbered the facts that they are 'miserable sinners' or, religiously speaking, 'naked, and blind, and poor.' On the contrary, they hold THE key, which, according to their teachers, must infallibly unlock the gates of

the Beautiful House; the words that are to act as a charm that cannot be disputed, and they are, naturally, very 'comfortable in their minds.' Such religionists pervade all society, and embrace all shades of opinion, and, in a religious point of view, far more than the open and notorious sinners, constitute the true 'dangerous classes' of the Christian world.

It is in their children that the hollowness of the system is chiefly seen. They teach words instead of facts; shibboleths in lieu of a living practical faith, and in 'time of temptation,' are not a little surprised to find that the words wherein they trusted have broken down under the rough usage to which they have been subjected, and that the 'serious' child has grown into the headstrong boy, if not the abandoned young man.

Words, as shown elsewhere, are important as the signs of things, but the things which they represent, must, as far as possible, be recognised by the eye, or they do not sink into the mind. Hence no language taught on the principle of committing mere words to memory was ever well taught, and a modern language has generally to be re-taught by sending the pupil to a foreign country, and letting him see and feel the connection between words and things.

So too, no religious impressions which begin with

words alone, however sacred, can ever be lasting. No doubt there are certain religious matters of which no correct conception can be formed by our finite intellect, and which therefore must be let alone. Such are, as the legend of St. Augustine teaches, the nature of the Holy Trinity: the destruction of the past and future, and the abolition of time by the substitution of a continuous present, which we call eternity—or, even, to come down to a lower point, the idea of illimitable space. Such speculations are avowedly useless, nay dangerous, as only tending to destroy the intellect that indulges in them. But there are other ideas which may be taught to children with a direct simplicity, which will ensure them an instant reception and appreciation, and which, once apprehended and retained, form the whole character *for life*.

One way that may be taken is, to march straight to the point where words fail, and facts must be apprehended by the soul,—the humanity, the actual, *living* human nature of our Lord and Saviour, and all the facts this ‘*living*’ nature of our Lord draws with it.

For examine the religion of almost all children, and, indeed, of very many grown people, and you will find it hang on a dead, not a living Saviour. The tremendous incidents of the crucifixion and the resurrection are much and most properly dwelt on,

but, at the same time, little is thought or taught concerning our Lord's ascension into heaven *in the body*, 'with all things appertaining to the perfection of man's nature,' as our article declares; and hence the glorious fact of the theocracy under which we live, and the direct responsibility weighing on us for all our deeds and words to our *living* Lord is passed over almost 'sub silentio.' Practically speaking, the events of our dear Lord's career, antecedent to our own birth, concern us little more than as so many accomplished facts, whereof the knowledge is indeed important, but the faith in which is all included in that greater faith that leads us to look on Him as living in the body, and mysteriously, but actually, as a God 'at hand, and *not* afar off.' What we require to implant in a child is that faith in our heavenly Father, only in a higher degree, and resting on different evidence, which we hold in our own earthly father. We know that he must have been young once, and may, for aught we know, have come through many troubles, for which we feel a deep and lasting interest, and we do not honour him so much *for these troubles*, severe as they were, but because he exists, and is our father. And so too we honour Christ because He is, and more, because He is *a man*, living and existing, definitely, not allegorically, in a certain locality, from which He as a man and yet God, will some day

return. *When* we never can say. What we want to establish, then, is not the wordy, historical view of Christ, but the actual faith which regards Him as our king, our friend, our brother, our representative man, the direct link between the seen and the unseen, between God and man.

Now this is not a faith that depends on words. It must be taught on the same principle that we teach the belief that we have a brother in Ceylon, or an uncle in Canada. We do not know what they are doing in those countries, but we do know that they are there, although we can produce little tangible proof thereof. But of the fact that our Saviour is in heaven, we can produce, as proof, the distinct belief of the whole Christian world. Since our Saviour went to heaven, we can prove that supernaturally, in a very mysterious manner certainly, and one admitting of no explanation, millions of Christians both dead and living have had communications with our Lord through the link of the human soul which both possess in common.

Of the fact of our Lord's existence we have first to satisfy our children, and to brand it into their souls by constant reference thereto, and then, with His blessing, all the rest is comparatively easy. You have no need to trade on the fears of children. You have to treat the Saviour as He is, their living friend, who loves them most dearly, and who is pained when

He knows them to be naughty, *as He most certainly does*, and of this fact we must assure them, the most difficult point being to persuade realistic beings like children of the connection between heaven and earth, the seen and the unseen.

Once, however, obtain this mastery over a child's belief, get him firmly to accept the fact that our Lord *may*, if He so will it, take the hand of the boy or girl in His, and question them face to face as to their conduct, as He will do most assuredly some day ; ' *As I live*, saith the Lord God, every tongue shall confess to me, and every knee shall bow to God ; ' and you gain a step in practical religion that will last you and your children to your lives' end, and accompany you into eternity.

Then, when this great point of our Lord's *living* humanity is established, and not till then, begin your religious instruction. First let your children read of the acts, the miracles, the fate of the God-man, and then let them trace back the story, in the Bible, of His lineage as to the flesh, and mark the steps taken throughout the history of the world to preserve that lineage pure. You have no longer a dry, repulsive, difficult, and from the antique form in which they are couched, half intelligible series of chronicles, but a *living* interest to be pursued. Christ our Lord being the central point, all things refer to that great throne. History, hopes, morals, rewards and punish-

ments—all the great scheme of the world becomes an intelligible and deeply interesting, most mysterious whole, to which all learning, science, intellect, and love, bow the knee of the heart, ‘for ever and for ever.’

To inculcate such a faith as this is the work of the parents, and of the parents alone. It is, truly, ‘suffering little children’ to come to Christ the Lord, and is too solemn, too holy a duty to be delegated to any one else. But the fact is, that it is seldom taught, because it is seldom felt. It is too searching a doctrine for the majority of men who, now that ‘a cloud’ has received Him out of our sight, seem to prefer, and doubtless they have their excellent reasons, that the cloud should ever remain between them and their Lord, rather than that the heavens should open, and that, like Stephen, they should see the Saviour ‘standing at the right hand of power.’ But surely the diffidence only natural to the man or woman of the world whose deeds would hardly bear the ‘light’ welling out from that Divine presence, is not required at the hands of little children whose spirits ‘do *always* behold the face of my Father which is in heaven.’ Surely it is to rob them of their most glorious privilege to deny them the healthy knowledge which alone can enable them to retain and perpetuate this blessed privilege of unclouded spiritual vision, acting as such knowledge does by way

of safeguard to that purity 'without which no man shall see the Lord,' and which, when once lost, is so hard to be regained, since it sternly demands of us a purification of the soul in tears and blood—the blood of the very Lord whose presence we have been fain to quit so lightly, and the way back to whom is beset with so much toil and pain.

The question, then, for the parents is, 'Have you striven to inculcate this faith in your children, and have you subordinated every other religious consideration to its reception?' It is not probable that the question, in general, can be conscientiously answered in the affirmative. Happy are the parents who directly, or indirectly, have laid this 'foundation' in their children, thereby taking St. Paul's advice, who declares that 'other foundation can no man lay, than that is laid, which is Jesus Christ.' When the 'fire' of temptation comes to 'try their work,' it shall be as asbestos, unconsumable in that 'fiery furnace,' though heated with all the malice and ingenuity of the enemy, and they shall 'receive a reward' both in this life and in the life to come, in the eternal welfare and bliss of their little ones.

But suppose, as we earnestly pray may be the case, this question answered in the affirmative, we may expect, even in the very early stage of the child's life, that the doctrine will not be unproductive. For example, it at once simplifies all the difficulty usually

found in dealing with children as regards prayer. When this faith is implanted, prayer no longer can be regarded, even by the child, as a mere good form of words, and little more, but it becomes a natural action founded on the same grounds as any ordinary petition to a father or friend. The child should, therefore, be led, from the very first, not merely to use the Lord's Prayer, but to think of what good he wishes to himself and others, and to put up his petitions in his own artless language and his own natural way. No matter if at first he urges childish requests. A little careful and tender persuasion will easily induce him to alter his petition, and by all means let him use any little form of words to which he takes a fancy. No greater injury to a child's religious instincts can be done, than by attempting to force the current of his religious habits. Indeed, not unfrequently, the little ones seem to be endowed with an intuitive knowledge of what is most beautiful and most simple in forms of prayer. The writer knows a little lad of some four years old, who, whatever the petitions put into his mouth, will always persist in concluding with the words 'suffer me to come to Thee,' a phrase evidently taken from the common child's hymn:—

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to Thee.

In this case the little boy's instinct has selected the very pith and point of the little hymn as his prayer, and hard would it be to take it from him.

But of all points in which the impression of a *living* Saviour is most important to a child is the aid it gives the parent in removing those apparently causeless dreads, and seemingly innate superstitions common to almost every child, especially if of an imaginative turn of mind. If the idea of the Saviour *as He is* be fixed in their hearts, that is, if they receive an impression of Him as the kindest friend, the most forbearing, the most delicate, the most gentle and forgiving of men, and yet God, the child will naturally turn to this pleasing and beautiful image of the Lord, and repose a love and a trust in the Saviour, which will constitute a far better antidote to his dread and superstitious fear, whether of God, or of the Devil (for both impressions are found active in a child's mind), than all persuasion or reasoning, far less punishment or force. Sad as it may seem, the latter expedients are not unfrequent with silly parents, who, after fostering the spirit of dread by the most absurd restrictions and vetos, endeavour in this wretched manner to chase away the bugbear they have raised.

While on the subject of restrictions as the cause of superstition in children, a few words as to the

way a child should be inured to religious ordinances may not be deemed out of place.

There can be no doubt that habits of religious worship must be sedulously cultivated in early life or they will never be acquired, or if acquired, will always, more or less, carry with them some feeling of irksomeness even in minds most attuned to earnest faith. The method of acquiring these religious habits so as to attain the end proposed, must be regulated with the same common sense that we apply to the attainment of other good habits. The golden rule is, of course, not to attempt *too much* at once. But the question seems to be what is too much? Unreflecting persons, on either side, settle the question very arbitrarily. Some deem *all* religious exercises unfitted for children, and hence suffer them to run wild as far as religious ordinances are concerned, and therefore, when the time comes that they must seriously set themselves to the task of christianising their children, they find, to their horror, that they have succeeded in implanting a rooted dislike of *all* religion, which it takes years to conquer, if it is ever conquered. Others again (and in this case the offenders are mostly clergymen) thinking that their children can never have enough of what is right and good, and never dreaming but that their progeny enter as deeply as they themselves do into this grandest of all studies, the nature

and word of God, deluge their unhappy children with numerous attendances at church, long sermons, much committing of Scripture to heart, and with general morality in season and out of season. The natural consequence is that the children acquire a rooted disgust to *all* religion, and on the very first opportunity break away from religious ordinances, throwing overboard, not unfrequently, morality into the bargain. Hence arise the common and well-known observations as to the immorality of clergymen's sons, and the experience of the writer leads him to believe that there is a great deal of shameful truth in the adage.

The best plan with children would seem to be, gradually to accustom them to join in the daily devotions of the family, and then to defer their attendance at the parish church until they are really qualified by mind and information to profit by what they there hear. If the tutor be a clergyman, as he very generally is, there can be no difficulty in arranging with him to read the morning service on Sunday mornings to the children, making them join in the responses, and then allowing them to retire to their '*good books*,' their quiet walk, or whatever innocent recreation is judged by the head of the family adapted for Sunday. The tutor could have no difficulty in proceeding to the church and entering it at the break between the Litany and Com-

munion services, and the cause of his entrance at that time being explained to the officiating clergyman in private, would rather procure respect and praise for the tutor's efforts, than subject him to misunderstanding. Again, in the evening, he might read the evening service, and very well restore the old fashion of catechising the children after the 2nd lesson, asking them questions on what they have read of Scripture in the week past, following up and expanding their replies into a little address suited to the capacity of his hearers. But the *true* school for religious ordinances is regular family devotion in which the morning and evening offices of the Prayer-book of the Church of England, and not long, rambling, unconnected prayers, the concoction of some worthy, though prosaic divine, are reverently used day by day. In these offices the elder children should read the lessons in turns. All should join in the singing and responses, as much music being introduced as possible, and even, where it can be managed, the 'use' of some one of our cathedrals, that, for example, of Westminster, which is what is termed a '*traditional* use,' that is, one differing a good deal from Tallis, and especially adapted to be sung unaccompanied and in a *full*, though *light* harmony. The 'reciting note' also is high, generally A, and this gives a bright cheerful key, particularly adapted for children's voices.

As has been shown in this work, when writing of music, the end and aim thereof should, with children, be the ability to join in the services of the Church. A musical service, where it may be had, seems the special privilege of children, as it gives a scope for that cheerfulness of spirit which in religious matters is, with children, so very desirable a thing to cultivate and maintain. Of the benefit of such a service to children, particularly as to the interest it awakes, the relief to their spirits, the attention it commands, and the devotion it fosters, one cannot write too much. It should, indeed, be tried to be appreciated.

In some such way as that herein described ought children gradually to be inured to religious ordinances, and at the same time the rationale of what they do should be clearly explained to them. They should be early taught that public prayer is a 'sacrifice of praise and thanksgiving,' and is the *least* return that they, or all mankind, can make to the dear Friend, Father, Saviour, and God, they have been taught to know and love, and that public prayer differs from private prayer in that it rehearses the *general* needs of all mankind, just as *they* (the children) put up an account of their *special* needs and desires in their *private* prayer. All this, and similar explanation, can be easily conveyed to the pupil's mind by the tutor, and illustrated from the

Prayer-book, &c. The power of joining in the public services at church should be held up as the privilege of such of them as most reverently and carefully carry out their daily duty of private prayer and family devotion.

To return to the dreads and superstitions of children, there is no doubt that they arise in a great degree from half understanding what they see and hear in church, into which they are generally led at far too early an age, and hence acquire those inattentive, idle, and listless habits in church, so difficult to eradicate. Another fertile source of this evil is the absurd conduct of the majority of servants and nurses, who trade on the fears of the poor children with a view to establish their moral control, forsooth, and who do not hesitate to take the name of God in vain in the most frightful way, recklessly asserting on the least provocation, that God will do this or that; and when this holy Name loses its power, as it must do by constant undue reference, that of the devil is superadded, and the poor child is often worked into an hysterical agony of fear which has its fruit in deceit, both verbal and acted.

There can be little doubt that in very young children deceit is either wholly unintentional, or arises from some kind of fear. We do not believe in 'depraved children' as they are called. Depravity is the growth of after years, when to the deceit

engendered by moral or bodily fear, there is added the cunning that the child has acquired by observing the apparent success of artful deception. As years roll on, deceit arises from other causes, chiefly from vanity, or from a heated imagination, and sometimes from a carelessness in forms of speech which becomes habitual. It is to cover the inconveniences arising from this bad habit that deception is employed.

From whatever cause it arises, it is no doubt the most difficult vice to deal with, and if not checked early by moral suasion, and, in certain cases, by the shock of sharp corporal chastisement, will become rooted in the sufferer, for such the liar truly is, and it is most generally accompanied in children by a propensity for picking and stealing, the sure precursor of a deliberately dishonest habit of mind in the man.

A volume might well be written on the methods of combating this, and other evil propensities of children, but we must always revert to the first and leading principle of our religious system for children, if a radical cure be desired. Give them, therefore, just ideas of their Saviour. Work on their love to Him, and, most particularly, exhibit His love *for* them, and bring them, if possible, by such means, to repentance. But yet visit this vice of lying with condign punishment when you have once fully ex-

plained the nature of the Lord and of His rule to the children. Treat the act, then, as rebellion against Him; as so much practical infidelity; because, as He sees, knows, and deplors all, a lie is not only useless in His sight, but a positive ignoring of His existence as the great Witness to the Truth in all things. Yet try, under God, to bring such young minds rather to rely on confession of sin as pleasing to our Lord, who is sure to forgive, than on deceit; and therefore receive all confidences, however imperfect, and advance to meet them half-way, rather than repel them by sternness. Many people rely on impressing the dishonourable nature of lying on boys; but with boys, in a general way, the idea of honour is to be acquired, and, after all, it is but substituting a sentiment of man, for a duty to *God*. Many a youth dreads to do what he has been taught is dishonourable, who will not hesitate to commit an irreligious act which has not been suggested to him in the shape of dishonour. Reference to Christ, as a living Saviour, friend, and yet witness, and finally judge, is a far broader, higher, and more ennobling principle than that of mere human honour.

Such, then, would seem to be the scope of the religious training of children in a general way, accompanied, as before explained, with diligent study of the Holy Scriptures, especially such parts thereof as more refer to the history, acts, and lineage of our

Lord, rather than such as treat of prophecy and revelation, or are used in controversy. As to *other* religious books, their choice must be very much left to the discretion of the head of the family, who, doubtless, will generally select such as favour his own special religious views.

If such, by God's blessing, has been the course of religious training pursued by the parents of any ordinary child, it is hardly possible to conceive that any mismanagement on the part of tutors and governesses, unless these last deliberately set themselves to act the part of Satan's emissaries, which is an alternative that need only be mentioned to be scouted, can seriously affect the child.

But there is, no doubt, a period in the life of every boy and girl when the whole character seems to undergo a change, and when latent vices, if such there be, are sure to crop out. At this period of life, which occurs in our climate at somewhere about fourteen years of age, the body undergoes a change as wonderful as mysterious, and the mind, for the time, is more or less under the control of the body. It is to this fact that we would especially call the attention of parents, as many a child has been hopelessly misunderstood, and many a really worthy tutor, or governess, most unthinkingly blamed, because, at this period, their pupils have exhibited traits utterly at variance with their usual character,

and have, apparently, falsified all the hopes formed of them.

Parents should on this point be warned and comforted ; warned that this natural change must occur, and comforted by thinking that it is of short duration, and may, if due measures of precaution be taken, tend to the moral, intellectual, and physical benefit of the child. But it must not be neglected. A sure sign of its advent is the complete change of character seen in those who experience its effects at all sharply ; the dull light up ; the bright become dulled ; the good-natured, morose ; and the morose, much more amiable. The effects of the change are, in reality, deceptive and transient, but they take time to wear off, and every allowance must be made for boys and girls at this age, but at the same time both should be carefully guarded from mischief, and that at home. At this period of life the mind seems athirst to eat of the Tree of the Knowledge of Good and Evil, and there are plenty of serpents in the world, anxious, for their own vile ends, to afford opportunities for the attainment of a knowledge, inevitable, no doubt, but also far more properly divulged at a more mature age, when the flame that seems almost to consume the youthful frame has cooled down, and Religion and her handmaid Reason have again resumed their accustomed sway.

Parents cannot be too particular at this period of

their children's life. They will do well to remove them from school for a time, and to intermit, in some degree, their studies, and place them under the surveillance of some trusty person, not a menial, but one who should be responsible for their moral conduct as far as may be. Exercise, together with a moderate amount of suitable diet, the absence of all exciting books or mixed society, some medicine, and more care, will, in most cases, bring a boy and girl well through this period, the existence of which should never be notified to them, nor should they, if possible, suspect the difference between their past and present selves. Of all bad places at this period, schools, whether public or private, are the worst. Home, privacy, retreat, should be the modest and fitting lot of such as have to pass through so important a crisis; which, however, naturally and properly treated, presents no unpleasant or unseemly feature; but which, neglected, abounds in both, to, perhaps, the eternal injury of the child; certainly to the lasting condemnation of the persons most concerned—the parents.

A very few more lines must bring this work to its close. Much, indeed, remains to be said; much has, of necessity, been left unsaid; it will be a marvel if half that has been said, has been *well* said. The writer confesses that the work goes from him literally an essay, rather than in any wise a complete account of

the great subject of home education. He feels that the ground is so rich, so varied, so illimitable, that his present work seems to him more like a scratching of the soil than in any wise a real tillage thereof. Such as it is, however, he places it at the disposal of those interested in that most important of all places and homes of happy, healthy, mental, moral, and physical education, the 'English Schoolroom.' If, by God's goodness, he has been enabled to do the cause of true education any service, however humble or imperfect, his labour has not been in vain. He can only hope for the kindly acceptance of his work on the ground that he has so repeatedly in the course of this book urged as the touchstone of all true labour; he can honestly say that 'his heart has been in his work,' and trusts that this fact may plead in mitigation of many faults and short-comings.

In this last chapter we have discussed the subject of play, and have inquired into what it means, its theory, laws, and proper sphere. We have discussed the distinction between play and physical education, and have shown that the latter must grow out of the former, but that physical education is not to usurp the place of play. We have shown that play must be systematised, and we have accordingly run through the outdoor sports peculiar to each season of the

year, giving hints and cautions, *en passant*, as to the right use of gymnastics and the importance of teaching girls to swim. We have also discussed the quieter amusements of both boys and girls, and have put in a plea in favour of Christmas charades, proverbs, &c. We have then proceeded to show how a keener desire for knowledge arises from beginnings made in play, and have urged the great importance of play as strengthening the position of both tutor and governess, and have discussed *their* recreations and shown that they are absolutely a part of their duty to their pupils. We have also urged on the tutor and governess the need of some 'hobby' or employment wholly alien to their usual duties, and the benefits thereof to all concerned.

We have next considered, as a fit crown to our work, the subject of children's religion—its vital importance—what it is not, especially as regards the tutor and governess, and how, all things being equal, religion and morality in the pupils are a test of the value of the educators. To assist in applying this test we have unfolded a theory of doctrine for children, founded on the fact of our Lord's humanity. We have contrasted such a doctrine with the mere doctrines of words, too often all that is inculcated in children, and we have shown how immeasurably superior is the influence of faith in a living, actually existing Lord, to the idea of the historical Saviour,

which is too frequently all that is possessed by children. We have shown that when the fact only of our Lord's existence *now* is entertained by a child, many difficulties connected with *his* religion at once vanish, and we have illustrated this in the case of prayer, showing what a child's prayer should be, and the impolicy of forcing forms of words on a child. We have then gone into the question of religious ordinances for children, and have discussed the best way of securing interest and attention herein, showing that the child's best school in this matter is the daily family devotion, and urging a plea for music as far as it may be had. We have then discussed the dreads and superstitions of children, and have shown that they arise from imperfect understanding of religious ordinances, the *rationale* of which should at all times be explained to them. We have next passed on to consider the subject of *deceit* in children; have examined its causes, and proposed a religious cure for it, reserving punishment for reiterated offences on the ground of rebellion and practical infidelity. We have examined the application of the principle of human honour, and shown its inferiority to a religious principle, such as is contained in the doctrine of the humanity of Christ.

We have concluded the chapter by discussing, in a general way, the changes incident on the attainment of the age of fourteen or thereabouts, and have given

both comfort and caution to parents on the subject ; showing that it may, under proper management, be a source of good, but that, it must on no account be neglected.

• The work has been wound up by an appeal from the author to the reader, and a hope has been expressed for the general usefulness of the ‘ English Schoolroom.’

APPENDIX.

TIME TABLE.

FOR MONDAY, WEDNESDAY, AND FRIDAY.

Time.	9 30—10 30	11.30	12.30	1.30
ELDER GIRL.	German exercise and Reader. (Tutor.)	Geography, English Composition and Grammar. (Tutor.)	Latin. (Tutor.)	German Vocabulary.
ELDER BOY.	French exercise and Reader. (Gov.)		French Vocabulary.	Latin. (Tutor.)
SECOND BOY.	French Vocabulary. (written.)	Geography, English Dictation. (Gov.)	Latin. (Tutor.)	Arithmetic and writing. (Gov.)
SECOND AND THIRD GIRLS.	French Vocabulary. (written.)		Object-Lesson. (Gov.)	Writing and Arithmetic. (Gov.)

FOR TUESDAY, THURSDAY, AND SATURDAY.

Time	9.30—10.30	11.30	12.30	1.30
ELDER GIRL.	French exercise and Reader. (Gov.)	History, English Composition, and Grammar. (Tutor.)	Italian. (Gov.)	Arithmetic. (Tutor.)
ELDER BOY.	German exercise and Reader. (Tutor)		German Vocabulary.	Euclid and Arithmetic. (Tutor.)
SECOND BOY.	German. Vocabulary.	History and English Grammar, Dictation, &c. (Gov.)	German. (Tutor.)	French Exercise and Reader. (Gov.)
SECOND AND THIRD GIRLS.	English exercise and Spelling. (Gov.)		Writing and Tables.	

(Signed)

A. B.

Tutor

C. D.

Governess.

(Countersigned)

E. F. and G. F.

Parents.

SUBJECTS TAUGHT.

Elder Girl.	Elder Boy.	Second Boy.	Second and Third Girls.
English. Latin. French. German. Italian.	English. Latin. French. German. _____	English. Latin. French. German. _____	English. _____ French. _____ _____
History. Geography.	History. Geography.	History. Geography.	History. Geography.
Arithmetic.	Arithmetic. Euclid.	Arithmetic. Writing.	Arithmetic. Writing. Objects.

THE END.

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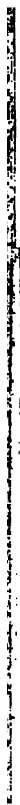
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